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MIRIAM & ROSETTE



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Hugh Anson-Cartwright

[1875, and 1876, 1877]

To Miss Nellie Wright

from
Her S. S. Teacher

" If ye love me keep
my Commandments







MIRIAM AND ROSETTE ADOPTED BY JOSEPHINE.

MIRIAM AND ROSETTE ;

OR,

TRIALS OF FAITH.

A JEWISH NARRATIVE.

BY THE AUTHOR OF "EMMA DE LISSAU,"

ETC., ETC.

[AMELIA BRISTOL]

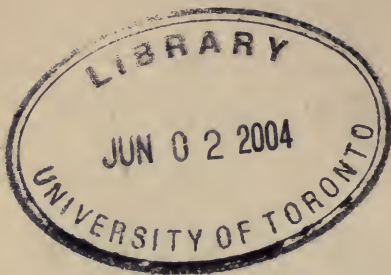
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P R E F A C E.

WHILE the minutest details connected with the history—political, moral, religious, and domestic—of almost every other people, have engaged the pens of various writers, it is a singular fact that the peculiarities of Modern Judaism, and its domestic usages, are as yet but comparatively little known. To the Christian, however, such knowledge is of vital importance, whether considered in reference to the present position of that ancient and highly-favoured people, or to their predicted future destiny, and its bearing on the very being of Christianity.

The following pages present a narrative of the trials and sufferings incident to the reception of “the truth as it is in Jesus,” which have often been verified in the experience of Jewish converts. Let it not be

supposed, however, that such consequences merely attach to times long past, and to other countries. In England the external character of Judaism is from local causes modified to a certain extent; but its essence is ever the same.

In the humble hope that this little work may be found useful, the Writer commends it to the Divine Blessing, which alone can give it acceptance and utility.

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MIRIAM AND ROSETTE.

CHAPTER I.

SCENES AT TYRNAW.

IN the early part of the eighteenth century, Rabbi Joseph Ben Eliezer, an eminent and wealthy Polish Jew, arrived at Presburg accompanied by his twin daughters, Miriam and Rosette, and their faithful nurse and attendant Clara, on their way to Tyrnaw, a small town in Upper Hungary, about thirty-four miles from Presburg, the capital of that kingdom.

Rabbi Joseph, with his family, and some of his nearest relatives, had quitted Poland with the intention of proceeding to England to settle there. They were accompanied by several friends of their nation, and the numerous party had arrived at Berlin on their way thither, when, in consequence of letters addressed to Rabbi Joseph, from Tyrnaw, he resolved, in the first instance, to proceed to that town. He set out accordingly, after having arranged with his party the time and place at which he hoped to rejoin them.

Rabbi Joseph was a devout and zealous Jew, but possessed, nevertheless, an intelligent mind, generous disposition, and a spirit peculiarly benign. He was, at the period at which our tale commences, about forty years of

age, and had recently become a widower, having, in the commencement of his present journey, lost a most beloved wife. Though at the time of her death she only numbered twenty-six years, she was a woman of superior mind and character. Her death was affectingly sudden ; she having been summoned to the world of spirits when, apparently in perfect health, conversing with her family with much cheerfulness at one of the inns at which the family had stopped on their journey.

She left three children, a son twelve years of age, and the twin daughters already mentioned, two years younger than their brother.

These children, who deeply felt their irreparable loss, were very unlike the Jewish youth of that period and country. Their intelligent mother had diligently cultivated their minds, and had sought to store them with useful knowledge, and to inspire them with generous and elevated sentiments.

Sincerely devoted to the Jewish faith, she had not failed to impress its tenets on the hearts of her children : happily, however, she did not add to the Mosaic law the traditional reveries of the Rabbins, nor wish to debase their understandings by imposing on them the observance of those puerile and senseless injunctions from which her own judgment revolted.

Previous to Rabbi Joseph's departure from Poland, he had, according to the custom of the Polish Jews, with the full approbation of his wife, made arrangements for the disposal of his daughters in marriage.

He had been induced to take this solemn step because he had, in common with his countrymen, a very low opinion of the state of religion among the Jews of England. He had, besides, long designed to unite his daughters to the sons of a beloved friend, who possessed the additional recommendation of being his own brother-in-law. Rabbi David Ben Elias resided at Leghorn, but in consequence of his various traffic as a general

merchant, he had frequently occasion to undertake extensive journeys, and to visit remote parts of Europe. He was, at the time when the ceremony of betrothment took place, on a farewell visit to Rabbi Joseph, accompanied by his sons. Ere the friends separated they agreed to contract their children to each other, which was accordingly solemnly performed in the presence of a large assembly.

Rabbi David was very anxious to be allowed to conduct the young twins to Leghorn, that his wife might superintend the education of her future daughters ; but their fond and judicious mother earnestly besought her husband not to deprive her of her children so early. It was therefore finally arranged that they should remain with her until they were sixteen years of age, when they were to be called upon to fulfil their engagements.

Human arrangements, alas, how vain ! It belongs not to man, who walks in a vain show, to direct his steps. Only three short weeks from that period, she who, blooming in health, had built her house many days, was laid in the cold and silent grave, and her children rent their garments over her lifeless clay !

The letters from Tyrnaw, of which we have already spoken were written by Rabbi David, who having heard the affecting tidings of his friend's bereavement, requested to be permitted now to take charge of his motherless daughters. He added, that he had sent his sons home previous to their being placed with a Rabbi at Paris, with whom they were to reside for four years, for the completion of their education, and concluded by requesting Rabbi Joseph to meet him at Tyrnaw, as he could not conveniently leave it until the business which had brought him to that part of Hungary was finally disposed of.

The advice of his friends determined Rabbi Joseph to comply with the wish of his valued correspondent. Leaving his son with the party at Berlin, he accordingly

proceeded to Tyrnaw, accompanied by his orphan daughters, under the charge of Clara, who watched incessantly over her dear charge with the most devoted tenderness.

When Rabbi Joseph and his young companions reached Tyrnaw, they proceeded immediately to the house of the respectable Jew, under whose hospitable roof Rabbi David then dwelt. It wanted but one day to the feast of Passover, and Rabbi Joseph felt anxious to reach his friend in time to join with him in the observance of that sacred festival.

As the party passed along, they observed that much bustle prevailed in the streets, where knots of persons were assembled in various parts, all apparently occupied in earnest discourse. They delayed not, however, to inquire the cause of the excitement, but hastened to their destination. When they reached the house which Rabbi David then occupied, a sad and unexpected scene awaited them. The door stood open, and several persons were precipitately ascending a flight of stairs, to a large chamber on the first floor, from which issued sounds of lamentation and woe. Leaving the children with Clara, Rabbi Joseph pressed forward with the rest, and entered the chamber. What a scene of misery met his anxious and inquiring eye! The room was darkened, but twelve memorial lamps ranged on one side of it, showed that death had been here holding his carnival. Three aged women, nine young widows, and fifteen children, sat on the ground, with rent garments, and it was from this affecting group that the sounds of woe proceeded. Never had Rabbi Joseph witnessed a scene so agonizing. It was now, however, the time of evening prayer, and before he could make inquiry respecting the calamity of which he beheld the sad memorial, he was called on to take part in that solemn service. Never had Jewish worship been more solemnly performed! Heartless levity, which at that period was, alas! but too distinctive of Jewish worship, could find no place in the chamber of death!

When the service was over, Rabbi David came forward, and greeting his friend with a silent, but affectionate pressure of the hand, led him to a lower chamber. There, seated at a table hospitably spread, the twin children and Clara awaited them. While they partook of the repast, Rabbi David explained to his friend the cause of the affecting scene. The statement wrung every fibre of his benevolent heart, and so deeply affected Miriam and Rosette, that the impression was ineffaceable, and never in after life did they hear Tyrnaw mentioned without emotion.

The diffuse narrative of Rabbi David, intermixed as it was with violent exclamations and emotions of the most poignant grief, may be condensed into the following simple facts, a detail of which is to be met with in more than one printed volume of that period.*

In many places where ignorance and superstition reign, and the glorious light of the Reformation has not dispelled the next to pagan darkness, nor the sacred volume (able to make men wise unto salvation) been permitted to reach the people, it is a popular belief that Jews celebrate the sacred rites of the festival of the Passover, by the sacrifice of a Christian infant! At various times, and in different parts of the continent, Jewish victims have with their lives paid the penalty of this unfounded and cruel allegation.

Rabbi Meyer, an aged and most devout person, was the head of the little Jewish community residing at Tyrnaw. As the Jews were hindered from the open exercise of their religion in that place, though not disturbed or obstructed in its private observance, Rabbi Meyer fitted up a large upper chamber of his house as a synagogue. He was accustomed also to invite some of the poorer of his

* *Tyrnaw* is sometimes mistaken for *Torna*, a fortified town also situate in Upper Hungary, but the small town of *Tyrnaw* was in reality the scene of the tragedy about to be narrated.

brethren to his table on sabbaths, and at festivals, an observance common among Jews.

The sabbath before the feast of Passover is solemnly observed by the Jews, and on this occasion Rabbi Meyer had invited to his table ten of his brethren, who also were to keep the Passover with himself and his only son.

Near Rabbi Meyer's residence, lived a peasant with his wife and one child, a female infant, about two years of age. This babe was admired by all who saw her both for her beauty and her sweet temper, and the wife of Rabbi Meyer frequently noticed the child when passing, and sometimes made her little presents. The peasant's wife, however, had a great aversion to Jews, and believing the popular superstition that they have power to bewitch at their pleasure the offspring of Christians, she shunned, as much as possible, all intercourse with the kind-hearted Jewess.

It so happened that the infant strayed, and was lost on the eve of this memorable sabbath. After a night's unavailing search, the distracted parents, in the agony of their hearts, suddenly exclaimed that the base Jews had stolen their darling babe for the purpose of sacrificing her at the approaching Passover! This unfounded belief spread rapidly among the ignorant and infuriated populace, and they assembled at the magistrate's house in great numbers, demanding vengeance on the murderous Jews. Rabbi Meyer, his son, and their ten guests, were in consequence arrested and thrown into a dungeon for trial. His house was rigorously searched, and in a corner of his garden, close by a low wall, were found the cap and upper garments of the missing infant! It was in vain that they argued that any evil disposed person might have thrown these articles over the wall to conceal their own guilt, and to implicate them. Equally vain was the observation that a party of Zingani or gypsies, whose wandering habits spread them over the face of every country in Europe, had passed through Tyrnaw that very

day. *They* were not pursued and examined ; but Rabbi Meyer, with his companions and his son, after the solemn mockery of a trial, were condemned to be burnt alive in the market place of Tyrnaw.

This dreadful sentence had been carried into execution early in the day of Rabbi Joseph's arrival, and the groups of people which he had observed in the streets were busily engaged in discussing the appalling event.

Scenes such as these could not but sadden the meeting of the friends. They joined, however, in alleviating as much as possible the situation of the relatives of these Jewish Martyrs, for such they considered them, and as they had been ordered to quit Tyrnaw within the space of eight days, Rabbi Joseph advised them to seek a refuge among the Jews of Poland, and gave them recommendatory letters to his brethren in that kingdom, besides liberally aiding them with the means of journeying thither.

After the departure of this mournful assembly, Rabbi Joseph delivered up his children to their future guardian, with many tears and fervent benedictions, and the friends separated, rejoicing to quit the spot where so many lives had been sacrificed on such slight presumptive evidence. The few remaining Jews very soon after quitted for ever the detested town of Tyrnaw.



CHAPTER II.

INTRODUCTORY SKETCHES.



RABBI DAVID did not proceed immediately to Leghorn with his young charge, his business frequently causing him to visit places out of the direct route. But he studiously consulted the comfort of the children. Orphanage and widowhood are, on scriptural grounds, considered

by devout Jews as having peculiar claims on their sympathy and kindness. The Christian observer of the domestic habit of the Jews, cannot but admire their performance of the *relative* duties, and their practical illustration of those divine commands which relate to the poor and friendless. And is it not an additional incentive for prayer on behalf of benighted Israel, that the veil may be taken from their hearts, when we see how literally they perform many of the commands connected with social life, given in Holy Writ? If these be amiable and affecting, when viewed as mere creature-acts, what may we not expect from this people when Christ shall be formed in them the hope of glory; their obedience become sanctified by the renewing of the Holy Ghost, and their good deeds done solely with a view to the glory of God!

Christian reader! have you ever sought the throne of grace, on behalf of your elder brethren the Jews, that they may be thus savingly enlightened? Have you in gratitude for the unspeakable blessings you derive from them, earnestly desired their salvation? Have you by intercessory prayer for Israel shown your love to the Great Redeemer,—the true “Israelite, in whom is no guile?” Oh! if as yet their cause has not lain near your heart, repair the said mistake *now*! Read the Old Testament to ascertain their claims on you: read the New Testament as confirming them. Be not satisfied with contributions for their conversion, however bountiful, but add to them fervent prayer!

Rabbi David paid a great attention to the character and disposition of the children, now become a part of his family, and was well satisfied with the result of his observations. They differed widely from each other, however, though both gave promise of possessing estimable qualities. Miriam had the brilliant dark eye and expressive features of her nation. Her mind was remarkably intelligent and discerning, and seemed to offer

a successful field to a judicious cultivator. Already much had been done by her departed mother, and Rabbi David resolved to follow the same line of conduct, though it was not customary in the education of Jewish females. The disposition of Miriam was generous and noble, but there was a decision in her character, and a degree of firmness in her temper, which required sedulous attention in its guidance for the next few years, lest it should degenerate into obstinacy and perverseness. Her religious views were more expanded than was usual at that period among her sex and nation, and partook neither of bigotry nor superstition. From these evils, the judicious lessons of her mother had preserved her, and though she considered the Christian religion (as far as her young mind was capable of apprehending the distorted description of its tenets usually given by Jews to their children) to be an awful delusion, she was not intolerant, and felt no hatred to the *persons* of Nazarenes, but rather compassionated their errors. Nor did even the awful scenes at Tyrnaw alter her opinion on this subject. Young as she was, she could easily perceive that the cruelty or wickedness of a few persons, did not necessarily implicate a nation. In such sentiments Rabbi David, who was a very tolerant Jew, took pleasure in confirming her.

Rosette, both personally and mentally, was a complete contrast to her sister; fair, slender, and extremely delicate, her fragile form, and fairy features, seemed ill calculated to mingle with the world and endure its storms. Her mother had carefully guarded against the deep and quick sensibility native to the character of Rosette, by imparting habits of self-control, and endeavouring to direct in a useful channel a softness of temperament, which, when not under judicious restraint, is sometimes as dangerous to its possessor as it appears attractive to the superficial observer.

The temper of Rosette was extremely sweet, and her disposition yielding to a fault, and apt to take its tone

from those she loved. Happily for her she was not at present exposed to the danger of bad example. She loved her sister Miriam with all the fervour of her nature, clinging to her as if conscious of needing and deriving support from her firmer and more decided character. And Miriam, devotedly attached to the lovely little fairy, as she delighted to call her, was on all occasions foremost in protecting the gentle child from even the shadow of infantine sorrow. The religion of Rosette was tinged with enthusiasm, her acts of devotion were fervent and frequent, and partook so largely of the tenderness of her nature, that she could not endure to hear the invectives of Clara against Christians. "Oh, curse them not ! dearest Clara," she would often exclaim, with a face bathed in tears, and her little hands folded supplicatingly—"Rather let us pray for the poor things, that Jehovah may have mercy on them !". Once on Clara's alluding to Tyrnaw in a passionate strain, Rosette shuddered, but said in reply, "we will pray even for the cruel people of Tyrnaw." Miriam, who was present, added, "At least, Clara, do not curse them. They are in the hands of the God of Israel !" Such were the twin sisters ; and their contrasted characters, as they became in the course of time more fully developed, had a striking influence on the after events of their interesting history.

The customs observed towards Jews in many places which the Rabbi passed through in the German States, gave Clara, it must be owned, some cause for her constant comments on the indignities imposed on all Jews, however eminent or upright. Rabbi David was frequently called on during their journey, to pay the degrading toll levied on *swine, asses, and Jews!* They were not allowed to repose for a single night in some towns, nor even to enter them by day, without finding sureties. In others, their stay was strictly limited to three days. In some places, no Jew could gain admittance under any plea ; and everywhere scorn and abhorrence awaited them. No wonder

such circumstances deepened Jewish hatred of their Gentile oppressors to a fearful extent. Christianity, alone, enjoins man to love his enemies, and enables him to perform the difficult injunction. All other creeds fail in this holy proof of a Divine origin.

At length, after a long and circuitous journey by land and sea, Rabbi David had the pleasure of seeing the twin sisters folded in the maternal embrace of his beloved wife. She received them with all the tender sorrow which their loss and her own inspired, and wept much as she traced in Miriam the youthful resemblance to her departed sister. After the emotions which the meeting called forth had somewhat subsided, Josephine solemnly laid her hands on the heads of the sisters as they bent in reverence before her. Having bestowed on them the customary benediction, she arose, and stretching her right hands towards heaven, vowed to be a true and faithful mother to the motherless children before her. This vow was immediately confirmed by the approving "amen" of Rabbi David, who felt happy in the assurance that the children entrusted to his care by his honoured friend, would have in his house a happy home, and in his amiable wife a judicious and faithful friend.

Josephine considerably permitted her adopted daughters, ere they resumed the system of education so judiciously commenced by their departed mother, to pass a week in visiting those parts in Leghorn and its environs which she thought calculated to interest and amuse them. She did not, however, accompany them in these excursions; attended by Clara, Rabbi David was himself their conductor. But on the Sabbath morning, Josephine walked with them to the synagogue, to be present while her husband returned thanks to God for the mercies vouchsafed to him during his journeyings by sea and land. This act of worship consisted in his reciting publicly the 107th Psalm, and offering a liberal pecuniary oblation. The after part of the day was devoted to re-

ceiving congratulatory visits from the Jewesses of Leghorn, attired with all the magnificence of the times.

Miriam and Rosette had heard Rabbi David speak of a daughter whom he fondly loved, and were much surprised at not meeting with, or hearing her alluded to, when they reached his home. On the second evening after their arrival, Miriam mentioned her cousin to Josephine, and inquired if she was well, and at Leghorn.

A slight shade of sorrow crossed the brow of her aunt as she replied, "Eliphalette is as well as usual; but she never comes to Leghorn except for one month in the course of the year, that is, from the eve of the new year till the end of the holidays."

"And shall we not see our cousin until that period, dear mother?" inquired Rosette. Miriam joined in the interrogation. Josephine then informed the sisters that *she* did not usually reside at Leghorn. The house they now occupied was devoted to her husband's business. The family resided in a small but convenient dwelling, about three miles from the city, to which she purposed to conduct them immediately after the ensuing Sabbath, and there they would meet an affectionate welcome from Eliphalette.

Miriam expressed herself pleased to find that the dingy mean house which Rabbi David occupied at Leghorn was not destined to be their home. Rosette, on the contrary, attached rather to persons than places, felt indifferent on that point; and all she desired was the presence of those she loved. Josephine listened to their remarks, as opening to her their contrasted feelings, but she offered no further comment, and the week passed rapidly and pleasantly away.

Early on the morning of the first day in the week, as the Jews consider the Lord's day, the family proceeded to Rabbi David's country house. It stood in the midst of a large garden surrounded by high walls, and was an unpretending building in the cottage style, and so low,

that it commanded no views beyond the garden walls. The apartments on the ground floor were commodious, but very plainly furnished. They were supplied with every thing that was useful and necessary, but there was nothing superfluous or merely ornamental. The ascent to the upper chambers was secured by a large massive door. It was kept constantly locked, but each Jewish member of the family was entrusted with a key. These apartments were fitted up with elegance, and contained all that could attract the eye, charm the fancy, or gratify the most luxuriant habits; but the policy of the times, and of the country, rendered too open a display of opulence a cause of danger. Some recent cases among the Jews, had proved the wisdom of such precautions; they were therefore tenaciously adhered to in Rabbi David's family. These concealed resources enabled them to indulge the love of splendour, so much a Jewish characteristic; but no Gentile eye had ever seen these chambers, no Nazarine foot had ever crossed their threshold. The servants, with one exception, were Jewish. As the services of a Roman Catholic Italian peasant were difficult to be obtained at that period, Rabbi David had, during one of his journeys, engaged the services of a Hungarian Protestant. She had resided with them six years, but they made no exception in her favour. When a due observance of the Jewish Sabbath rendered her attendance indispensable, the family descended to the ground floor apartments, and passed the day there. It was a favourable circumstance that Yelda was a good natured but unobtrusive creature, who obeyed her superiors without prying into their affairs, and in return was treated with all the kindness which Jews so invariably show to their poor dependents.

Miriam was so much gratified by all she saw, and with the delightful apartment assigned for the use of herself and her sister, replete with every comfort, that she forgot for the moment the daughter of Josephine. Not

so Rosette. Her eye glanced rapidly over the splendour by which she found herself so unexpectedly surrounded, but she soon turned away from it to inquire for her cousin. Josephine, who had in silence awaited this inquiry, looked at Miriam, who blushed and apologized for her inattention.

"We will go to her immediately," said her aunt. "She is in her chamber, which she seldom leaves. She will rejoice to receive you, and is prepared to love her cousins, but I fear that until *use* shall familiarize you to my poor child, you will not feel at ease in her presence."


The sisters were about to ask an explanation of these words, but observing that Josephine sighed deeply, and that her eyes were bathed in tears, they followed her silently, hand in hand, to her daughter's chamber.

Josephine had not prepared the sisters for the introduction, because she wished to gain some insight into their dispositions when acting from the impulse of the moment, under peculiar circumstances. It was, besides, a painful theme to dwell upon the afflicted state of a child whose life was dearer to her than her own, and on whose account she had for more than twelve years renounced society, except on that month, in every year, in which Eliphalette accompanied her to Leghorn, for the strict observance of the Jewish Festivals and Day of Atonement.



CHAPTER III.

ELIPHALETTE AND HER NURSE LEOVINA.

TWO apartments, communicating with each other, and forming one end of the building, were exclusively appropriated to the use of Rabbi David's daughter. There she devoted much of her time to studies of a description hitherto unknown to Jewish females. A learned Polish

Rabbi, engaged by her father as tutor to his favourite child, had attended her with unwearied diligence for about six years. Proud of his pupil's intellectual powers, which were of the highest order, her not only made her a complete mistress of the Hebrew, Greek, and Latin languages, and all the varied legends of rabbinical Judaism, but also initiated her in their mystic source, the Cabala, a study which its wild romantic character rendered exceedingly attractive to the inexperienced mind of a young female so singularly educated, and leading a life so entirely secluded.

Besides her instructor, Eliphalette had another companion, who rarely quitted her. Leovina, her nurse, at this period about six-and-thirty years of age, had watched over her from the hour of her birth, and her devoted affection for her young charge yielded not in its depth or energy to that of Josephine herself. Josephine and Leovina, indeed, appeared to be animated by one spirit in all connected with Eliphalette. Yet with this difference—in Josephine it was intense maternal love, that purest and holiest of human passions, rendered still more exquisite by the softest yearnings of compassionate tenderness. But, in Leovina, an affection almost equal in its power to maternal, was, from the circumstances attending it, of a character still more touching. In her, the natural and common fondness of a nurse, for one she had sedulously attended for fifteen years, was heightened by the painful consciousness of having, in an unguarded moment, contributed to the infliction of an irreparable injury on the object so beloved, and to her service she considered the entire devotion of her future life, and the sacrifice of its dearest hopes, as a poor compensation. It was, however, the only way in which she could testify her deep though unavailing regret, and the chief solace of her sorrowful days was drawn from the high estimation expressed for her by the young creature, with whose welfare she now felt her own to be identified.

Happily for the nursling so idolized, the daughter so cherished, the pupil whose powers was so proudly vaunted by her preceptor, she was not injured either by indulgence or commendation. Noble and elevated in her principles, generous, ingenuous and affectionate in her disposition, possessing much firmness, yet of a temper remarkably sweet and gentle—she attracted the love and admiration of all who were allowed access to her. But the chief trait in her character was a deep and unaffected humility. This feeling had its *seeming* origin in the peculiarity of her religious views, which, though strictly Jewish, had no resemblance to modern Judaism. She had a clear discernment of the spirituality of the law of God, and the taint original sin had inflicted on the fallen race of Adam. The confidence reposed by her nation on their own good works, aided by the yearly day of atonement, did not appear to her either worthy or capable of propitiating the offended Majesty of heaven. The assurances of her beloved parents—of her revered tutor—of her valued nurse—or of the presiding Rabbi of the synagogue on this head were in vain. She listened to them with the modest deference becoming her youth and sex, and was too unassuming to offer *her* opinion on a subject upon which persons so matured in wisdom, and so respected, had spoken with undoubting confidence: but her conscience remained unappeased and unconvinced by their arguments, and the more so, as she found they were not drawn from the lively oracles of truth, with which she was well acquainted, but from the rabbinical interpretation of them, frequently fanciful, and always associated more closely with the letter than the spirituality of their true meaning. Fearful, however, of giving pain to those she loved, Eliphalette concealed these feelings in the depth of a heart yearning after a true knowledge of eternal realities. But the inward thirstings of an immortal spirit, ardently desiring to know and be found in the way of salvation, were the more intense

from the very secrecy with which they were cherished. The result will be truly and fully developed in the course of this narrative, in the humble hope that it will be found no less instructive than interesting and profitable.

In no instance was the decided superiority of Eliphalette more clearly exhibited, than in the equanimity with which she submitted to the effects produced by her personal misfortune. Her finely-formed head, and exquisite features, shaded by a profusion of luxuriant hair, presented a picture of unrivalled beauty, in striking contrast with her diminutive and mis-shapen figure, the distortion of which inspired pain and aversion, until use had familiarized the beholder to its peculiar deformity. Such impressions were, however, but transient. Her attractive and cultivated mind, noble spirit, and fine temper, like a choice jewel shedding its radiancy from a worthless casket, soon made its way to the heart, and counter-balanced all external appearances. It was the triumph of intellectual beauty over personal deformity.

In her desire to ascertain the effect Eliphalette's personal deformity would produce on the unprepared feelings of her nieces, Josephine had for the moment forgotten those of her daughter. Much less had she, though in general the most considerate of women, thought on Leovina, and the anguish which she always writhed under, when the eye of a stranger rested, for the first time, on the mis-shapen form of her idolized charge. All this, however, rapidly passed over Josephine's mind, as she reached the door of Eliphalette's chamber with Miriam and Rosette; but recollection then came too late, and they entered together.

Eliphalette, apprised of her cousins' visit, arose at their entrance to receive them, a smile of affectionate welcome beaming on her charming face, and a tender salutation, tremulously uttered in a low sweet voice, whose touching tones went direct to the heart. Surprise, however, prevented a reply from the sisters, and they stood for a

moment gazing on her without advancing. It was a painful moment for all parties, and Josephine repented her experiment when she saw tears gather in the meek eyes of Eliphalette, as they glanced on her cousins and awaited a reply for her greeting.

Miriam was the first to recover her self-possession. She perceived that her hesitation had given pain, and, stepping forward, gracefully folded Eliphalette in her arms, expressing a hope that she should enjoy much pleasure in the society of her cousin ; but Rosette bursting into tears, clung to Josephine, and concealed her face in the bosom of her aunt.

The Rabbi, who was present, looked with astonishment at the conduct of Rosette ; accustomed to his pupil, and preferring her before aught else in existence, he seldom gave a thought to her extreme deformity. But Leovina pierced to the heart, took from that moment a dislike to Rosette which no after-conduct could remove. She made no allowance for the effect of surprise on the mind of a susceptible child, whose feelings too frequently outstripped discretion, and the antipathy thus conceived had an influence in the after events of Rosette's life, when the circumstances that originated it had passed from the minds of all but the indignant Leovina.

Miriam gently reproved Rosette, and disengaging her from Josephine, led her to her cousin. Rosette approached timidly, but the pleading look of Eliphalette, and the saddened expression of her sweet countenance, touched her heart, and yielding to its impulse she threw herself into her cousin's arms, and weeping on her neck, besought forgiveness for her childish behaviour, in terms that more than atoned for it with all but Leovina.

When composure was restored and the party were seated in Eliphalette's apartment, awaiting the appearance of a small collation which Josephine had provided, Miriam found time to look about her, and according to her usual habit, to note the arrangements of the room. It was fur-

nished with all that could contribute to the personal comfort, and peculiar habits and taste of its occupier, but none of the sparkling elegance of the chamber prepared for herself and sister met her eye. Velvet couches, piles of cushions, and easy chairs abounded in Eliphalette's room, but the massive tables were covered with books, maps, drawing implements, and small globes, on which were inscribed strange hieroglyphics. Large book-cases occupied every spare space of the tapestried walls, and rolls of rare manuscripts were piled in a corner. Every thing spoke of intense and peculiar study, except a small table, on which were spread implements for feminine works of fancy,—silks of all shades, beads of various hues—a bunch of jessamine nearly completed, and a small embroidery frame, placed in a position to suit the attitude which Eliphalette was obliged to assume when using it. A rapid glance at these arrangements conveyed to Miriam an idea of the manner in which her cousin passed her secluded life. Rosette saw nothing of all this. Seated by her cousin, whose hand she clasped in her own, she was endeavouring by her affectionate attention to chase from the mind of Eliphalette, the remembrance of the terror which she had testified in so unequivocal a manner when they first met.

Josephine was a silent and attentive observer of both her nieces, but though she approved the behaviour of Miriam, and admired her easy manners and complete self-government, Rosette was more dearly cherished in her heart.

This preference, however, which Josephine's feelings rather than her judgment accorded, was never perceptible in her outward conduct towards her adopted daughters.

From this period the education of the sisters recommenced. It was conducted in their own apartment, under the eye of Josephine, who divided her time between her daughter and nieces. Rabbi Caleb attended them one hour in each day to contribute to their acquirements in

Hebrew reading and writing, but it was evident he derived no pleasure from the progress of these pupils, and indeed only undertook what he considered an irksome task at the repeated request of Eliphalette.

Nor could even *her* entreaties induce him to go beyond the mere tuition in Hebrew, which would enable them to repeat their prayers in that language. The writing which he taught them was in the character of *lingua Judaica*, used by the Jews in all parts of the world, and perfectly unintelligible to any other nation, by which they are enabled to carry on with each other a correspondence, secure alike from the discovery of strangers, whether by stratagem or treachery.

The evenings of the family party were generally passed in the apartment of Eliphalette. Sometimes Rabbi David joined them, and observed with pleasure the friendship which subsisted between the sisters and his favourite child. A bond of union, originating in similarity of sentiment on *some* subjects, soon united Eliphalette and Miriam. Eliphalette frequently sat apart with her, engaged in explaining some of the abstruse studies in which she delighted, and discussing with her the religious points upon which Miriam desired her opinion. Sometimes, however, Rosette would glide her fairy figure between the young students, and then Eliphalette, with all the sweetness which formed so conspicuous a part of her character, would join her little favourite, and aid her attempts to imitate the elegant works in which she herself excelled, though she had recourse to them only as a relaxation from severer studies.

The festivals of the New-year's-day, of the Atonement, and the Feast of the Tabernacles, which were always passed by the family at Leghorn, now approached. Miriam and Eliphalette had many conversations with each other, respecting those solemn institutions, and other matters connected with religious rites, and the rabbinical illustrations of them. Miriam eagerly sought

information on these subjects, and Eliphalette, ever delighted to afford the means of information to her cousin, placed in her hands her common-place book, containing extracts on various subjects from the writings of the rabbins. This book Miriam retired to read when they separated for the evening, while Rosette was engaged in listening to a detail from Clara of the event that caused the deformity of Eliphalette, whom she now loved with all the warmth of a young and affectionate heart.

Motives of delicacy had hitherto prevented any direct inquiry on this subject. But Leovina, in a confidential conversation with Clara, had that very day imparted to her the particulars, and she now hastened to communicate them to Rosette. The circumstances detailed were of a common kind ; but there was, nevertheless, a pathetic interest in them ; perhaps not the less felt from their very simplicity.

Josephine on her marriage, introduced into the family, as her personal attendant, a very attractive Polish Jewess several years younger than herself. Leovina, though poor, was well descended. Her paternal grandfather had filled the honourable situation of Presiding Rabbi over the synagogue at Prague. Her parents, however, were indigent ; and at their death had little to bequeath to their only child, except a few articles of furniture—a girdle composed of ducats—a silver sabbath lamp—a kamia, or talisman, prepared by an eminent Rabbi, and considered to be a sure preservative from all perils, whether by land or sea ; and, lastly, a small ivory box containing a portion of earth from Jerusalem, the holy city,—an article most precious to devout Jews. These were the chief possessions of the orphan Leovina. She was, nevertheless, according to the custom of Polish Jews, an affianced wife. The ceremony of betrothment had taken place during the life of her parents, who were soon after swept away by an epidemic disease ; an occurrence but too frequent in the Jewish quarters of Polish towns. The

destined husband of Leovina was a native of Frankfort on the Oder, and it was a clause in the marriage contract, that he should acquire a trade, by which he could maintain Leovina in decent competency, before he claimed the completion of his nuptials. In compliance with this clause Abiezer apprenticed himself to a goldsmith; and when Leovina entered Josephine's service, three years were as yet uncompleted of Abiezer's time; after the completion of which the German laws required that he should travel three years before he could exercise his trade in his native place.

The young Jew would not have complied with this requisition, but rather have claimed his affianced bride, and pursued his profession in a free country; but a tie, ever held sacred among the Jews, interposed to prevent it. Abiezer had a widowed mother and an aged grandmother. He was their only hope; and cheerfully had they submitted to many privations that he might acquire the instruction necessary to gain an honourable subsistence. They could not be induced to quit a spot where the ashes of a departed son and husband reposed; and Abiezer respected their feelings too much to place his own in competition with them. In this conduct he was confirmed by the approval of Leovina, to whom he wrote unreservedly. She saw in the dutiful son, the surest pledge of the worthy husband, and resolved to remain in Rabbi David's family until Abiezer, having completed his travels, and established himself at home in peace, should claim her hand.

In Rabbi David's household Leovina found a happy asylum. She deserved and obtained the confidence and affection of her mistress, who kept her near herself, and intrusted to her the superintendence of the family.

It was arranged that Leovina's marriage should be celebrated at Leghorn, in order to afford Rabbi David and his friends an opportunity of assisting the young couple by their nuptial presents. To this benevolent proposal

no objection could be offered, and Abiezer's parent willingly delegated to the kind-hearted Josephine the office, so hallowed in the eyes of a Jewish mother, of binding the nuptial veil around the brow of her daughter, and leading her beneath the marriage canopy.

Leovina had witnessed the birth of Eliphalette, and shared in the rejoicings on the occasion of the birth of Josephine's sons, but still Abiezer came not to claim his betrothed. Eliphalette, one of the sweetest children a mother had ever folded to her fond bosom, had passed her third year before circumstances allowed Abiezer to visit Leghorn to redeem his engagement. He was welcomed by the whole household with true Jewish hospitality, and that day six weeks was appointed for the espousals, as Rabbi David was then absent, and was not expected to return until that period. The heart of Leovina was divided between the feelings natural to her situation, and regret at quitting the mistress she loved, and the child which she all but idolized. In her walks with her lover, Eliphalette was their constant companion, and Leovina frequently exclaimed as she gazed fondly on her cherub features, "How can I part with thee, my own sweet nursling!"

Leovina was standing one evening with Abiezer, in the covered gallery which ran round outside the upper chambers of the cottage, and in the eagerness of discourse, she seated Eliphalette on the broad ledge of the parapet, holding her by the hand only. The lively child, reaching out the disengaged hand unperceived, to catch the waving leaves of a creeping plant climbing up near her, lost her balance and fell into the garden beneath! The horror of the moment is indescribable! In an instant Abiezer and Leovina rushed down the steps leading from the gallery to the garden. Eliphalette lay on the ground apparently lifeless. The most eminent medical aid was immediately resorted to. In almost hopeless agony, the unhappy mother and Leovina watched three days by the

couch of the little sufferer, before the extent of the injury could be ascertained. Then, in the feeling of thankfulness that the child's life would be spared, Josephine heard with patient submission the sad assurance that the beautiful girl would be for life a helpless and incurable cripple. One sentence only, bearing the semblance of complaint, escaped her trembling lips. It was called forth by seeing in her chamber the veil prepared for the nuptials of Leovina. "I shall never now," said she, mournfully, "adjust the marriage veil on the head of my darling Eliphalette, but the will of JEHOVAH be done!" Leovina heard these words, and they sank deep into her heart. After the first moments of inexpressible grief, she had appeared collected and calm, and attended the injured child with increasing care. But her outward composure veiled a crushed heart, and was the result of an inward resolve to endeavour to expiate her involuntary fault by a noble sacrifice. In this resolve, while as yet there was in the recesses of her soul a slight wavering, the words of Josephine finally confirmed her.

Neither by word or conduct, however, did Leovina betray her intentions until after the return of Rabbi David. Then she asked permission to see the afflicted Father, the presiding Rabbi of the synagogue at Leghorn, Abiezer, and Josephine, in the chamber of Eliphalette. In the presence of these respected and beloved persons, Leovina, with a bleeding heart, but tearless eyes, and a determined manner, declared her steadfast renunciation of her intended husband, and vowed in the most solemn terms, to devote the remainder of her days to the child upon whom she had in an unguarded moment unfortunately inflicted such irreparable injury. The grief of Abiezer, and the remonstrances of her friends, were equally unavailing to move her resolution. No argument could shake the settled purpose of her soul. Two months were spent by Abiezer in fruitless attempts to move Leovina. At the end of that period she demanded and

obtained from him a divorce, that he might, she observed, be enabled, at a future day, to marry another. He did not, however, comply with this request, until she had, in the presence of ten Jews, renewed her vow, placing her hands between those of the presiding Rabbi, and invoking the ineffable Name to witness and render the engagement irrevocable. He then gave up the point as hopeless, and delivered to her, in the same solemn assembly, the bill of divorcement, with the usual ceremonies, and departed to Frankfort, with a wounded spirit and disappointed heart.


From that period Leovina had never been separated from the child to whom she had dedicated her life. All her affections seemed to centre in Eliphalette ; her time was wholly spent in her chamber, divided between the nameless attentions love bestows on a cherished object, and the exercises of religion.

Rosette's gentle heart was much affected by this simple statement. "Leovina," said she, "must possess a generous spirit, and a feeling heart, and well deserves the love my cousin evinces towards her." She then inquired if Clara knew the fate of Abiezer, who she much commiserated. Clara replied, that he resided at Frankfort, with his mother. His grandmother was dead ; and he remained still unmarried. He corresponded with Rabbi David ; to whom he more than once wrote that he should always consider himself as one in spirit with Leovina, and would never yield her place in his heart to another.

While Rosette was commenting on what she had heard, Miriam was equally interested, though of course much less affected, by the common-place book of Eliphalette, a few extracts from which are given in the following chapter.

CHAPTER IV.

EXTRACTS FROM THE COMMON-PLACE BOOK OF
ELIPHALETTE.

—THE whole world shall be filled with the words of the Messiah, and with the words of the law, and with the words of the commandment. And these things shall extend to the isles afar off, to many peoples, to the uncircumcised in heart and the uncircumcised in flesh, and they shall deal in the secrets of the law. And there But the *Israelites* shall *exceed* in wisdom, and discern secret things above others, and comprehend their Creator as far as is possible for man to do. As it is written, "The earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Maimonides. Hilch. Milochim.

II. "Let not a truly penitent man imagine that he is afar off from the excellency or degree of a righteous man, because of the sins and iniquities which he has committed. The thing is not so. But on account of his penitence, he is beloved and desired before the Creator as if he had never sinned. His reward is great, for lo! he hath tasted sin, and separated from it, and hath subdued his evil inclination. The wise men say, in the place where *penitents* stand, the *perfectly righteous* cannot stand: which is as if they said, a penitent's degree of excellency is greater than that of those that never sinned, because these have subdued their imagination more than they."

Hilchot Teshuva.

III.—"An *Israelite* is obliged to do good to an *Israelite* his brother, and to *lend him money without usury*. To do this is an act of benevolence and goodness, and it is better than a *gift*. For many men are ashamed to accept

a gift, who are not ashamed to receive a loan. But the law is *not* so between an *Israelite* and a *Gentile*. He is *not* bound to do good or show kindness to him, or lend him money freely. For many of them hate the Israelites. But it must be owned, if a Gentile does a kindness to an Israelite, the Israelite is always bound to show him kindness and to do him good in return."

Kimchi in Psalm xv.

IV.—"King Solomon said by a spirit of prophecy, from before the Lord, the Lord of the world shall say to all the righteous in the presence of every one, 'Go taste thy bread with joy, which is returned unto thee for thy bread which thou hast given to the poor and needy, who were hungry. And drink with a good heart the wine which is laid up for thee in Paradise, instead of thy wine which thou hast mingled for the poor and needy who were thirsty, for, lo! *now* are thy works accepted before the Lord.' "

Zohar in Eccl. ix. 7.

V.—"In times of persecution, it is lawful and expedient for Israelites to flee for their lives, for thus say the Rabbins. Evil edicts came out from the government of the great men of Tzippore, and they went to consult Rabbi Eleazer Ben Prata, and said unto him, 'Evil edicts are come to us from the governments, what sayest thou, shall we flee?' The Rabbi was afraid to counsel them to flee, but he did so *indirectly*, for he said to them, why ask ye counsel of *me*; ask Jacob, and Moses, and David. It is written of Jacob, 'and Jacob fled;' and so of Moses; and so of David;—who fled and escaped. And God says, 'Come, my people, and enter into thy chambers.' "

Bemidbar Rabba, sect. 23.

VI.—"Whoever ministers in the light of the law, the light of the law will quicken him. Whoever does *not*

minister in the light of the law cannot be quickened by it ; nevertheless, it is possible for such a one to cleave to the Shekinah. If he gives his daughter in marriage to a scholar of the wise men, or gives the profit of his merchandise to them for their advantage, he acquires the blessing, and is rewarded if he is cleaved to the Shekinah."

T. Bob. Cetubat.

VII.—“ With what measure a man measures, God measures to him again. Samson walked after the desire of his eyes respecting Delilah, and therefore the Philistines plucked them out. Absalom was proud of his hair, and therefore he was suspended by it. He stole three hearts, the heart of his father, the heart of the Sanhedrim, and the heart of all Israel ; therefore *his* heart was pierced through with three darts. It is the same with good things. Miriam watched Moses one hour, therefore the Israelites waited for her in the wilderness several days. Joseph, who was greater than his brethren, buried their father : therefore Moses, who was the chief of the Israelites, took charge of the bones of Joseph ; and the great JEHOVAH himself buried Moses.”

Mishna Sota. Chap. I. sect. 7—9.

VIII.—A JEWISH PARABLE.—“ The king provides a dinner for the children of his house while they do his will. They eat at his table, and he gives the dogs the bones to gnaw. But when the children of the house do not obey the king, he gives the dogs the dinner, and the bones to the children. Even so while the Israelites do the will of their Lord, they eat at the king’s table : the feast is provided for *them* only, and of their own will they give the bones to the Gentiles. But when they disobey the Lord, lo ! the feast is for the dogs, and the bones for *them*. ‘Thou preparest a table before me :’—this is the feast of the king—‘in the presence of mine enemies,’—

these are the dogs, (i.e. Gentiles) that sit before the table looking for their part, the bones."

Zohar in Exod. fol. LXIII, 1, 2.

IX.—"It is strictly forbidden to an Israelite to betray his brother into the hands of a Gentile power, whether in his person or in his substance, even though he were a wicked man, a ringleader in evil, or an oppressor. And any one who betrays an Israelite into the hands of Gentiles, either in his body or goods, *has no part in the world to come!*"

Maimonides. Hilch, Chohul. chap. ix.

X.—"The body and soul may endeavour to inculcate each other in judgment: but how? The body might say it was the soul that sinned, for presently, when she is departed from me, I am thrown into the grave like an insensible stone. But the soul might answer, it was indeed the body that sinned, for as soon as I am released from that unhappy conjunction, I fly through the air like a bird. This reasoning may be thus answered. A certain king appointed two watchmen to defend the fruits of his fertile and beautiful garden; the one of whom was *lame*, and the other *blind*. They were equally tempted to eat of their delicious charge. The lame man, therefore, suggested to the blind one, that if he would carry him on his shoulder, he would gather a sufficient quantity of fruit, and share it equally between them. The blind man consented, and thus the fruit was carried off. After a time, the king visited his garden, and demanded who had taken his fruit. The blind man said it was impossible for him to have stolen it, as he had no eyes to find it out. The lame man urged that the loss could not be imputed to him, as he had no power to stir a foot about the garden. But their lord discovered the truth of the matter, and commanded the lame man to be placed on the shoulders of his blind companion, and in that position

to be punished together. In like manner will God clothe the soul again with the body, and for mutual sin condemn them both together."

Gemera Sanhedrin.

The Christian will find in these few extracts much to interest and affect a renewed mind ; nor can such a one but be earnest in prayer for benighted Israel, that the LIGHT OF LIFE may dispel such Egyptian darkness.

The comments of Eliphalette attached to each extract are omitted. Their nature may easily be inferred from the events developed in the narrative, which is resumed in the next chapter.



CHAPTER V.

JEWISH CUSTOMS.

PREVIOUS to the removal of Rabbi David's family to Leghorn, for the proper observance of the approaching holy festivals, of the New Year--Day of Atonement--the Feast of Tabernacles, and the rejoicing of the Law, (each of which shall be briefly noticed in their order,*) Josephine, her daughter, nieces, and Leovina, who excelled in embroidery, were busily engaged in preparing a splendid cover for a scroll of the Law. Rabbi David had brought it from Poland as a present to the synagogue at Leghorn ; and it was to be offered on the first day of the new year. This highly valued MS. was a very ancient one, and had been in the family from whom he obtained it for more than three centuries. It was elegantly ornamented, and had appended to it a profusion of silver

* This recapitulation is intended for the information of such readers as are not acquainted with the detail of modern Jewish observances.

bells, whose peculiar sound announced to the practised ear of a Jew the nature of the writing within. The rich embroidery of its case could have easily been executed by Eliphalette alone, but the *merit* attached to the performance would not allow of this? the coveted work was therefore equally divided, as was also the manufacture of the deep gold fringe which edged the roll, and gave it a graceful finish. Rabbi David, and the tutor of Eliphalette, also took part in this latter employment; and the conversation of the family while thus engaged, was studiously confined to religious topics. The new-year's eve, and its important bearing on the destiny of the children of Israel during the ensuing year,—the Majesty of Heaven, as they affirm, on that memorable night, inscribing each individual's name in the book of good or evil, for life and prosperity, or trouble and death,—was fully discussed by the elders, and listened to with feelings of solemn awe by the junior part of the little assembly. The ten days of penance—the penitential Sabbath—and that holiest of all days, the Day of Atonement, came next under consideration. Rabbi David dwelt upon the condescension and long suffering of the BLESSED ONE,* in only *writing* the good and evil decree on the eve of the new year, and delaying to fix the irreversible *seal* until the close of the Day of Atonement, so that man may, if he will, choose the good and reject the evil, and if he have sinned, may atone by prayer, penitence, and almsgiving: “and I trust and believe,” concluded he, looking tenderly on his family, “that the names of all present will not only be *written* in the book of life, salvation, and prosperity, but also be *sealed* therein by HIM to whom belongs the issues from death, temporal and eternal.”

The joyful feast of the Tabernacles next occupied their attention, and served in a measure to withdraw the minds

* Devout Jews so reverence the name of JEHOVAH, that when speaking of Him they generally use the term, “Blessed or Holy one,” or, “Lord,” in lieu of it.

of Miriam and Rosette from the solemnity inspired by the former part of the discourse. They had also the gratification of hearing that Rabbi David had already forwarded to London, for their father and his friends, a box of choice citrons for their use at the feast of Tabernacles.

Besides joining in the occupation above mentioned, Rabbi David daily practised the peculiar sounds blown with the trumpet during the morning service of the new year, which office was assigned to him annually, on account of his unrivalled skill on that instrument, which few can use in the prescribed form.

Two days before the new year, the family of Rabbi David quitted their convenient and happy home for Leghorn, that they might duly observe the customary ceremonies. But this year the family arrangements differed from those of preceding ones. Josephine, with her husband and nieces, occupied their usual dwelling, but Leovina, with her beloved charge, and the tutor, occupied apartments in a house belonging to the reader of the synagogue, and communicating with it; so that the women's gallery could be entered from the upper chambers of his dwelling. This accommodation was peculiarly desirable for Eliphalette, who had heretofore been much annoyed in passing to and from the synagogue, though a large mantle, which she always wore on such occasions, in some measure concealed the deformity of her figure.

The preceding year, a circumstance had occurred which much vexed Josephine. A young artist, who was at that time engaged in painting an altar-piece for a convent of nuns, as a votive offering for his recovery from sickness, which he attributed to the intercession of the patron saint of their order, happened to meet Leovina and Eliphalette on their way to the synagogue. The faultless beauty of Eliphalette's features, their benign expression, the finely-moulded head, and the rich masses of hair which had escaped from beneath the folds of the hand-

kerchief, which supplied the place of a bonnet, caught his eye, and offered a subject worthy of his pencil. Leovina, lynx-eyed in all that concerned her charge, saw the admiring gaze of the artist, without knowing its motive, and alarmed by it, hastily drew the velvet hood of Eliphalette's mantle over her face, and hurried her along. But the painter was to be found almost incessantly on their path during the remainder of the festivals; and it was then decided that Eliphalette should, in future, be a guest in the reader's house.

Rabbi David did not feel wholly at ease respecting this man, who, though he used every endeavour to see the face of Eliphalette, never accosted or insulted her. After the return of his family to the cottage at the close of the holidays, the Rabbi therefore made inquiries, which led to the discovery, that the face and head of Eliphalette had been copied with surprising accuracy, in a fine painting of the virgin mother, about to be placed in the Benedictine convent of nuns at Florence.

When this fact was communicated to the family circle, Leovina and the tutor were extremely disconcerted: they augured evil to Eliphalette from the circumstance, nor did Leovina rest till the Rabbi had prepared a cabalistic preservative, to be worn day and night by their beloved charge.

Josephine did not share in their alarm, but was rather amused at the idea of the devotion that would be offered to the mute resemblance of her beloved daughter. In after-life, however, she thought very differently of this circumstance, when the nurse and Rabbi Caleb, in a moment of anguish such as few mothers are called on to feel, referred to it as the original cause of an overwhelming calamity.

All the Jewish festivals are kept from eve to eve. On the eve of the new year, therefore, the Jews attend in great numbers at the vesper service in the synagogue. On their return home they add to the customary blessing, breaking and distributing the consecrated bread and wine

always used on their holy days, apples dipped in honey, as symbolic of the blessings they have been invoking for the new year, and hope to enjoy, wishing each other a favourable inscription in the book of life.

The morning service commences at day-dawn, and continues till one hour after noon, in order that an additional service called Mussuf, may be performed before the people separate. The litanies for the new year are extremely solemn and impressive. The men are attired in their white linen burial vestments ; the women are without their usual ornaments ; and the profound reverence and deep attention of the whole assembly, their subdued manner and earnest devotion, contrast strikingly with the usual levity and indifference, too generally visibly at most other times in Jewish synagogues.

The assembly fast until the trumpet has sounded, which is about ten in the morning. Some persons then withdraw for a short period to take refreshment, but soon re-assemble. Rabbi David passed through his part of the service with more than his usual skill, and was, on account of the roll presented by him on this important day, appointed to a distinguished office during the reading of the law.

All that pertains to reading the law, particularly at solemn festivals, is accompanied with especial acts of worship.

On opening the ark, or chest, behind the veil, where the rolls of the Pentateuch are deposited, the reader and congregation say—

“And when the ark set forward, Moses said, Rise up, LORD ! and let thine enemies be scattered, and let them that hate thee flee before thee.—For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”

When the law is taken out of the ark : “Blessed be He who gave the law to His people Israel in His holiness.”

When the law is elevated in the sight of the people : “This is the law which Moses set before the children of Israel, according to the commandment of the LORD by

the hand of Moses.—She is the tree of life to them that lay hold upon her, and happy is every one that retaineth her. Her ways are ways of pleasantness, and all her paths are peace. Length of days are in her right hand, and in her left hand riches and honour.—The LORD is well pleased; for His righteousness' sake He will magnify the law and make it honourable.”

And when the rolls of the law are returned to the depository behind the veil, the whole assembly say—

“And when it rested, he said, Return, O LORD! unto the many thousands of Israel. Arise, O LORD! unto Thy rest: THOU and the ark of Thy strength.”

At the solemn service for the dead, always performed by the Jews at their great festivals, though the observance is based on mere rabbinical tradition, the name of Miriam and Rosette's mother was mentioned with distinction. This honour was done to her memory in consequence of Rabbi David having presented the roll of the law in her name,—a refined species of compliment to his affianced daughters, and one which would insure a memorial of their beloved mother as long as the synagogue at Leghorn should endure.

It will be seen by the preceding brief sketches, how deep is the darkness which envelopes Israel, and veils from his eyes the Sun of Righteousness, by whose vivifying beams alone he can be enlightened, healed, and saved. Oh, that every Christian bosom may be touched with pity, and every knee bowed in earnest supplication before the Divine Majesty of Heaven to remove that awful darkness!—Gentile Christians! prosperous branches, grafted on the native olive, and fertilized by the rich dews of heavenly grace, withheld for a time from the blighted natural branches—pity your exiled, dispersed, and despised elder brethren! Shake off your careless slumber, and apathetic unconcern respecting them,—and give the LORD no rest, until He arise and turn the captivity of Israel. The neglect of this obvious and im-

perative duty for so many centuries has been your sin ; its sincere performance, even *now* at the eleventh hour, will by a gracious re-action return in spiritual blessings on your own heads. Those who truly seek the peace of Jerusalem *shall* prosper. The LORD has said it by the mouth of his servant David.

A letter awaited Rabbi David on his return from the synagogue, which broke in upon the devotional frame he so much wished to preserve at this solemn period. It was from Paris, and announced the sudden demise of the Rabbi with whom he had placed his sons, and in whose tried worth he had reposed the utmost confidence. The youths awaited his commands at the house of the presiding Rabbi, and he was requested to impart them with as little delay as possible, as their present asylum was only temporary.

Anxious as the whole family felt on this occasion, Rabbi David could not proceed to Paris till the whole of the festivals had been completed. He therefore, on the third day of the new year, replied to the letter, and requested his sons to remain with the presiding Rabbi until he could attend them. He also sent a valuable present, with a letter to the Rabbi, and besought him to engage a temporary tutor for the boys, that they might be under proper surveillance until arrangements could be made for the completion of their education.


The same packet which brought the intelligence of the Rabbi's death, enclosed also a letter from her brothers, to Eliphalette. They spoke to her in high terms of a friendship they had formed with a youth in the neighbourhood, possessed of singular accomplishments, and a disposition and temper which they represented as peculiarly estimable. The letter overflowed with praises the most unqualified on this subject, expressed with all the warmth of young and ardent spirits ; and there would have been nothing extraordinary in the affair, but that it appeared, in the concluding part of the letter, this friend, so ex-

tollèd and cherished, was a Christian ! At that period, a complete line of demarcation surrounded the Jew, and circumscribed his path among Christians, so that an avowal of friendship between parties separated by the formidable barrier of prejudice amazed Rabbi David and his household ; and he looked forward with mingled impatience and anxiety, to the period when he could set out on his journey to Paris. Meantime, it was thought most prudent to return no reply to the singular communication. When he had seen his sons, and their new friend, Rabbi David could act as would then seem best calculated to preserve them in the faith of their ancestors, if an union so inauspicious should appear in any way to endanger it. This, after a long consultation with the elders of the synagogue, it was decided was the most judicious course to be pursued. Endeavouring, therefore, to dismiss the unpleasant subject from his mind, Rabbi David applied himself to the instruction of his household during the ten days of penance, which precede the Day of Atonement.



CHAPTER VI.

JEWISH CUSTOMS CONTINUED.

HE ten days of penance observed by the Jews between the feast of the new year and the solemn fast held on the Day of Atonement, is a species of Jewish Lent, or time of rigid abstinence and prayer, to which the devout add voluntary acts of mortification. The Sabbath is called the Sabbath of [repentance or returning. A lecture is delivered in the synagogue by the presiding Rabbi, and if understood, perhaps, aided by the serious devotion of all ranks of Israelites during this important period, it might have a moral influence on their minds.

But, alas ! with a perverseness of purpose scarcely credible, this lecture is invariably delivered in what, to most of the auditory, is an unknown language !

The Jews have received from Rabbinical tradition, and firmly believe, that on the eve of every new year the destiny of all Israel for that year is written by the finger of GOD in the awful book of divine decrees ; but that prayer, penitence, and alms-deeds, may, and can, avert an evil decree, as the final seal is not fixed until the close of the Day of Atonement. "Even then," say they, "there remains a gleam of hope for the late repenting sinner." Three days after the great Day of Atonement, there is a day called Yom Kipper Kotan, or lesser day of atonement ; but after this, no hope remains for the obdurate or impenitent.

Rabbi David and his household passed these penitential days in strict abstinence and seclusion, except when attending worship in the synagogue. They did not even allow themselves the pleasure of visiting their beloved Eliphalette, whom they saw in the place of worship only. At vespers, on the eve of the Day of Atonement, the family assembled to partake of a light repast—the last food allowed to be taken until the appearance of the stars after the next sun-set. They then proceeded to the synagogue, where they remained until a late hour. At early dawn they again assembled, and passed the whole day in acts of worship and fasting.

During the services of the Day of Atonement the synagogue presents a striking appearance to the spectator. The various solemn liturgies—the deep devotion apparent in the whole assembly—the pale countenances and white robes of the worshippers—their earnest supplication for mercy—the imposing appearance of the presiding Rabbi, and of the Reader and his assistants—the Sagan and elders, all barefooted, wearing white veils, and some of them burial dresses—the grand ceremony of the priests blessing the people—the solemn litanies for the dead—

the many prostrations of the whole congregation—the seven-times repeated cry of the assembly with one voice, “the LORD he is GOD,” sounding as the rush of many waters—and the piercing sound of the trumpet, announcing the close of the fast, and dismissing the people,—cannot be seen and heard without emotion.

But in the Christian breast, this scene does more than merely awaken transient emotion, however touching. Christians lament the blindness of Israel—his useless and wearisome will-worship—his awful rejection of the true and only atonement—his tenacious adherence to the letter which killeth—his stern hatred of the spirit which maketh alive. And Christians pray for the time when the eyes of their elder brother shall be opened to see the day-spring from on high, and their hearts renewed and enabled to rejoice in the light and warmth of His reviving beams.

At the close of the fast, relatives and friends, who from the eve of the new year until now salute each other with wishes that they may be *inscribed* in the book of life and prosperity, change the word *inscribed* for *sealed* in the important record.

After partaking refreshment, it is considered a meritorious act to commence preparations for the ensuing feast of tabernacles, the celebration of which occupies eight days. The three intervening ones are usually devoted entirely to pleasure,—the Rabbins asserting, that the Supreme Being takes no account of his newly absolved people, during this intercalary period.

In the morning following the Day of Atonement, Rabbi David made a liberal present in money to Miriam and Rosette, for their exclusive disposal. The sisters were preparing to accompany their aunt on a visit to Eliphalette. As they passed along, Rosette consulted her sister respecting some purchases she wished to make inquiring at the same time how Miriam intended to dispose of *her* share of their uncle's gift.

"I intend to consult our dear Eliphalette before I decide," said Miriam ; "I know she has received a similar present from her father this morning."

"Then I will follow your example, my dear sister," rejoined the docile Rosette.

"I thought," observed Miriam, "you were in great want of the articles you mentioned. Did you not tell me so just now?"

"No, no !" said Rosette hastily, "I did not say in *great* want. In fact, I have already changed my mind on that subject."

"Ah, changeling !" replied Miriam, playfully, and no more was said, till they reached their cousin's abode.

They found Eliphalette very busily employed in assisting Leovina to unpack a basket which had been just brought in. On inquiry, they learned that she had already laid out her father's gift in purchasing materials to make clothing for the poor.

Miriam cast her purse into Eliphalette's lap, and insisted on sharing with her in this delightful employment.

Eliphalette, with a look beaming tenderness, at once accepted the generous gift.

"I was about," said she, "to petition my beloved mother on behalf of a poor widow, having expended my own store ere I heard of her case ; but *you*, my dear Miriam, shall have the privilege of relieving it."

Rosette now came modestly forward, a deep blush mantling upon her face as she said timidly, at the same time offering *her* purse, "And will you not allow *me* to share in your acts of kindness, Eliphalette ? But, indeed, I am not worthy of it, because I was going to spend my dear uncle's gift foolishly, and should certainly have done so but for dearest Miriam."

"Yes, dear ingenuous girl," replied Eliphalette, embracing her, "*your* purse shall be sent to gladden the heart of old blind Leah, and her lame child."

These arrangements won the approval of all parties, and

Josephine folding her maternal arms about the three beloved children, fervently embraced and blessed them.

"May *all* your contentions be those of true generosity and affection, my dear girls," said the fond mother.

Leovina, gazing on Eliphalette with a look of mingled sorrow and love, passionately exclaimed, "Excellent young creature! O, what an irreparable injury has my neglect inflicted on my heart's best treasure! Wretch that I am, woe is me!"

Josephine cast a look of pity on the unhappy self-accuser, and the sisters were much shocked, but Eliphalette said calmly, "Hush, Leovina! Sin not against the LORD. *You* were but an instrument in His holy hands." Then drying, with her own handkerchief, the tears that flooded Leovina's cheeks, she tenderly kissed her, and begged that she would be composed and not thus needlessly wound her nursling's feelings.

The voice and action of Eliphalette had a soothing effect on Leovina, and she became more tranquil.

Such bursts of anguish were common with Leovina, and at such times the sweetness of Eliphalette's disposition led her to soothe the impatience occasioned by a remorse as affecting as it was unavailing.

The intercalary days, passed by Jews in general in dissipation, were hardly sufficient for the cousins to complete their works of mercy, and to allow of the necessary preparations for the Festival of Tabernacles.

The eight days during which this festival is observed is considered by the Jews as a very joyous period. The two first and two last days are strictly devoted to worship in the synagogue, but the four intermediate days are passed in gay parties, music, and dancing.

At morning worship, whether public or private, each person holds in one hand a fragrant citron, and a large branch of Indian palm, to the stem of which is attached a sprig of three-leaved myrtle and a branch of willow. Their method of using these articles during worship is

derived from the rabbinical interpretation of Lev. xxiii. 39—42. They take their meals in the tabernacles which they erect at this period. In some countries, where the Jews can safely indulge their national taste for magnificence, these temporary dwellings display much splendour. The meanest of them are decorated with a profusion of flowers. Their roofs are so interwoven that the stars may be discerned through the foliage. The interior is hung with rich drapery, and large mirrors reflect the profusion of lamps with which the erection is decorated.

A special number of daily sacrifices distinguished the observance of the Feast of Tabernacles at Jerusalem. Since oblations and sacrifices have ceased, the Jews content themselves with inserting the command* in their daily litany during the festival, and repeat it in their prayers as the nearest approach to obedience *now* in their power. Were their eyes opened to discern the true *spirit* of the Mosaic dispensation, they would not thus tenaciously cling to the *letter*, that ministration of death. But, not for ever will this gross darkness veil the outcasts of Israel. Prayer—fervent, incessant, effectual prayer—ascends daily from Christian bosoms to the throne of Jehovah of Hosts, offered in the all-prevailing name of the great Intercessor, who is exalted to give repentance and remission to Israel. Yet a little space, and the Sun of Righteousness shall arise to dispel the long, long night that has darkened the Jewish horizon, and HE shall shine on the ancient people in the glorious majesty of His power, with eternal life—ineffable light—and everlasting healing under His blessed wings. May the adorable Redeemer hasten His gracious advent, that unspeakably blissful period !

The Gentile church has a deep interest in the accomplishment of this desire. She may not hope to taste the fulness of gospel joy until Israel, her long-estranged and

neglected elder brother, be restored. Let her remember this with all humility, and *continue* instant in prayer for the peace of Jerusalem, and the conversion of Israel!

The unostentatious manner in which Rabbi David thought it prudent to live at Leghorn, prevented much display at this season in the small tabernacle raised behind his humble dwelling. The sisters and their aunt were, however, very seldom at home, neither did they mingle in the gay assemblies of their nation. The chief portion of their time, when not engaged in the services of the synagogue, was devoted to Eliphalette, and she, ever generously attentive to the feelings of others, laid aside her own wish for uninterrupted retirement, and invited a select number of young Jewesses to meet Miriam and Rosette in her apartment. Conversation, varied at times by music, passed the time rationally and agreeably, and at intervals Josephine and Leovina related some of those legendary tales to which Jewish females are so fond of listening. At length the last day, that great day of the feast, "on which our Lord Jesus uttered such gracious words," was reverentially celebrated. On that day the male part of the congregation walk round the synagogue in solemn procession, bearing citrons and palms, and singing the Hosannah Rabba, or great Hosannah. The litany, and many portions of the service on this day are very sublime, but the people apprehend not the true spiritual meaning of many expressions, uttered indeed by their lips, but, alas! neither felt nor understood by them.

On this day is also celebrated the Feast of the Law, because the Pentateuch, being divided into fifty-two sections, to correspond with the number of weeks in a year, is read through annually. On this day they complete the last section, and commence the first one anew. The tradition of the Rabbins respecting this method is, "that Moses and the prophets who succeeded him, ordained that the children of Israel should not be three days without meditating on the law of God." Mondays and

Thursdays were therefore appointed in addition to the Sabbath, for reading it. The first chapters only are read on Monday and Thursday, but the whole section on the Sabbath. Thursday was selected as the day named by tradition, when Moses ascended the mount the second time to renew the tables of the law, and plead for the people who had so grievously sinned in worshipping the golden calf. Monday was the day the same authority assigns for his return from this mission.

The name of each division is the word with which it commences, and the week is named from that word throughout the year. To meet the cases of the indigent, who are prevented during the week by their labour from reading the appointed section, the Rabbins cause it to be repeated on Sabbath afternoons,—a practice which they ascribe to the command of Ezra.

Two days after the close of the Feast of the Tabernacles, Rabbi David conducted his family to their favourite cottage. He remained with them over the ensuing Sabbath, and then reluctantly quitted his peaceful home to visit his sons at Paris. The anxious mother earnestly besought him to write immediately on his arrival, and Eliphalette availed herself of the opportunity to reply to her brother's letter. The sisters also forwarded by him a packet for England. He departed amidst the prayers of his family and a cabalistic blessing from Eliphalette's tutor. He carried with him also an amulet, preservative from harm on his journey, presented to him by the devout but superstitious Leovina.

CHAPTER VII.

THE STRANGER.

MIRIAM and Rosette now resumed their studies, under the superintendence of their aunt, who divided her time equally between her daughter and the children of her adoption. The evenings were always passed with Eliphalette, and were devoted to innocent recreations after the severer studies of the day. Those recreations were, however, very dissimilar to the usual pursuits of Jewish females. Cards were, by common consent, entirely banished, as an idle sacrifice of time, and frequently of temper also. Dancing, though a favourite pastime among the Jews, was objected to by the sisters, from a feeling of delicacy to Eliphalette; and Josephine was much pleased with this voluntary proof of affectionate consideration for her beloved child. Music, light works of fancy, and legendary tales, recited by Josephine, Leovina, and sometimes even by the Rabbi, gave an agreeable variety to these evening meetings, and winged the passing hours. Sometimes the parties employed themselves in works of mercy—in making articles of clothing for their poor neighbours, while Eliphalette read aloud to them from a book selected by her mother, calculated to instruct as well as to amuse the dear objects of her unremitting care.

When health required exercise, and the weather allowed, the cottage garden formed the limits of their rambles, nor did they ever pass beyond it in the absence of Rabbi David. A light low chair drawn by Leovina, who never could be prevailed on to delegate the office to any other hand, enabled Eliphalette to share in those hours of enjoyment which the garden afforded. In after times, and in a distant country, when the actors in these domestic scenes of social love were widely severed, and some of them no longer living, the sisters frequently, with a kind

of melancholy pleasure, reverted to this tranquil period, ever ranking it among their happiest days.

Meantime, anxious as Rabbi David was to reach Paris, he did not proceed to it direct. Among other places to which business called him in his way thither, he visited Metz. There, however, his stay was connected with the main object of his journey; for he had an intimate friend who then filled the President's chair in the Jewish college, and whose advice he sought as to the future disposal of his sons. After much deliberation, he decided on placing them at the college of Metz, under the eye of Rabbi Alexander, until the period of their nuptials. The future plan of their education having been agreed upon, after a short stay, Rabbi David pursued his journey, promising on his arrival at Paris, to apprize his friend when to expect his return with his young pupils.

At the time when Rabbi David was sojourning at Metz, the retirement of his family was somewhat deranged by an unforeseen event. At the close of a very stormy day, soon after the social circle had assembled in Eliphalette's chamber, to hear the completion of a cabalistic tale, of which the Rabbi had commenced the recital on the previous evening, an unusual noise at the gate of the cottage garden drew Josephine and Leovina to the spot. They found a servant at the gate, requesting shelter and assistance for a lady who was sitting on a bank near the house, apparently in a state of extreme indisposition. A few words spoken in imperfect Italian by the man, made known the case. His mistress was on her way to Leghorn, intending to embark for England, when her chaise broke down, and she was thrown with violence against the bank where she still remained. Her maid, who was, he feared, seriously injured, was not able to move, and this being the only dwelling within view, he came to it in search of immediate aid. With the help of Leovina, the Rabbi, and Yelda the Hungarian servant, Josephine carefully conveyed the lady and her maid into the cottage.

An apartment on the ground floor was immediately prepared for each, and it was soon ascertained that, though much bruised, neither of them had received any serious or permanent injury. Josephine directed all that was necessary to be done for the comfort and restoration of her unknown guests, assuring the person who applied for assistance, that a few days' nursing and repose would enable the lady to continue her journey. He would then, late as it was, have pursued his way to Leghorn, but Josephine humanely desired him to remain till the next day, and ordered every attention to be shewn him that was necessary.

As no strangers were suffered to pass beyond the lower apartments, Josephine made arrangements for occupying that part of the cottage during the few days her guests were likely to remain. The Rabbi and Leovina were left with Eliphalette, but the sisters accompanied their aunt, and assisted her in attending on the strangers. Her motive in thus employing her nieces was, to engage them in the practical application of the lessons of active benevolence and humanity which she constantly sought to inculcate, and she saw with satisfaction how assiduously Miriam attended the invalid lady, while Rosette, with equal solicitude and even more tenderness, did all in her power to mitigate the sufferings of the servant. Nor did the question of religion at all bias their conduct on this occasion. "These dear girls are children after my own heart," said Josephine; "they will be the comfort and joy of my old age." She spoke as she felt and anticipated; and thus short-sighted mortals—creatures of a day—speak, hope, and dream. Already the seeds of bitterness were sown, from which was about to spring a root, that would cast a shade over her bright days, and darken their decline with unavailing sorrow. But as yet, these trials were veiled from her in mercy, and at this period she had no material grief except as connected with the hopeless state of her dear Eliphalette.

A few days' careful attention to the guests, so unexpectedly cast on the hospitable kindness of Josephine, enabled them to sit up and take nourishing food, and then she first became aware that, in aiming to help a fellow-creature in distress, irrespective of religious distinctions, she had rendered an especial service to two daughters of Israel. She made this interesting discovery while tendering her assistance to Isabella Decosta, the elder of the two, in her first attempt to appear at the dinner table. They were alone at this time, for Josephine had appointed Miriam and Rosette to do the same kind offices for Mariana, the servant. When Isabella had completed her dress, Josephine, in delicacy to the supposed feelings of her guest, so far did violence to her own, as to place in her hands a small gold crucifix and a chaplet, which had been removed from her person on the night of her arrival.

Isabella could fully appreciate this act of courtesy, and seemed touched by it, for she dropped a tear on the hand that presented these ornaments; then replacing them on the toilette, she looked steadily at Josephine while she said:—

“I consider it as a most auspicious omen that Providence has directed me in my affliction to the house of a daughter of Israel. I also, my dear sister, am of that nation, and I go to England that I may openly profess my religion.”

The astonishment of Josephine at this unexpected disclosure was extreme:—Isabella, tenderly embracing her, desired an introduction to her family, and they proceeded to the eating-room together. After dinner, Eliphalette's tutor and Leovina were summoned to a conference respecting the best method of facilitating Isabella's speedy escape to England. She gave them a rapid outline of her history, promising to send them a more detailed account when she arrived at the end of her journey. From this brief sketch it appeared that she

and her attendants, though in appearance Roman Catholics, were in reality concealed Jews, who under pretext of visiting Loretto. and other parts of Italy, had escaped in safety thus far on their flight from Inquisitorial Spain to a land of religious liberty, when the untoward accident occurred which threw them on the care of Josephine.

The Rabbi advised that Isabella and Mariana should be removed to the upper chambers of the cottage, and should remain there while he went to Leghorn, to secure a passage in the vessel of a captain well known to Rabbi David. This arrangement having been adopted, Josephine conducted her guests to her usual apartments, having no need for reserve or concealment with those of her own nation. After a brief detail of Eliphalette's situation, the strangers were introduced to that interesting young creature, and in her apartment the evening passed both pleasantly and profitably to the young people, for Isabella Decosta kindly exerted herself in delineating manners and customs prevalent among concealed Jews in Spain, avowing as her motive, that their minds might be prepared to comprehend more readily a narrative respecting herself, which she hoped to forward to them when she arrived in England.

Three anxious days succeeded the Rabbi's departure to Leghorn, ere they heard of him, and Isabella suffered much from the delay.

"My own danger is not the chief cause of my impatience," she generously observed, when Josephine attempted to compose the mind of her guest. "It is yours I so much dread."

There certainly was cause for her anxiety in case of discovery, but Josephine considerably concealed the danger from the young people, and comforted the stranger's heart. On the fourth day the Rabbi returned to bring good tidings, and dispel their fears. He had, by the assistance of an elder of the synagogue, an influ-

entia! man at Leghorn, succeeded in securing a passage in a vessel about to sail in a few hours for England. Isabella's man-servant was already on board with the requisite sea-stores, and the elder was waiting in the lower chambers of the cottage, to convey the lady and her maid to the ship. The ardent Spaniard was profuse in her expressions of gratitude, and in tears, embraced Josephine and her children, ere the anxious Rabbi hastened her away. He did not accompany her, but a note was received from their friend, the elder, on the following morning, announcing that the vessel sailed on the preceding night, and was now on her way with a favourable wind. Josephine felt truly thankful for the providential arrangement of so delicate an affair, and that the act of humanity she had so much pleasure in performing, had not compromised the safety of her family by any untoward discovery, especially during the absence of her husband. There was, however, one little circumstance which gave her some uneasiness. The generous Isabella, though naturally occupied with the critical state of her own affairs, had yet found time to evince her sense of the kindness of her hostess. On her toilette she left a box, and a brief billet addressed to Josephine, requesting her acceptance of its contents. "Not," said the writer, "as a remuneration for your benevolent attention to a stranger ; no, that cannot be thus repaid ; but as a small token of affection from one who loves you." The present thus delicately made was a costly one, and hence Josephine's uneasiness. It consisted of jewels of value for herself, and some elegant trinkets for the sisters, and with a propriety of feeling that would not insult Eliphalette by offering ornaments she would not wear, the present intended for her consisted simply of an ivory box of curious workmanship, containing a set of tablets of the same material, and a gold pencil case. After some consideration, Josephine

laid aside the whole of these articles, until she should receive the promised narrative from Isabella : she would then, she hoped, be made aware how to dispose of valuables she had no wish to possess. She wrote a minute detail of the matter to her husband, and quietly resumed her accustomed method of passing the time, and regulating her family during his absence.

CHAPTER VIII.

THE BROTHERS AND THEIR FRIEND.

THE sons of Rabbi David, at present so much the object of his paternal solicitude, were fine youths, and gave bright promise to become all that the fondest parent could desire.

Elnathan had just completed his fourteenth year at the time his father was expected at Paris. He had therefore passed the important ceremony of confirmation, by which he became a member of the Jewish community, and, according to his creed, a responsible being, his parents ceasing to be accountable for his transgressions after that period. Josiah wanted three months of thirteen, and was now preparing for this rite.

In character the brothers were as dissimilar as the brides destined for them, though, like the twin sisters, they were united to each other in the purest bonds of love. The only emulation between them was, which should excel the other in acts of love to their parents, or of brotherly tenderness to their darling Eliphalette.

Elnathan was a generous, high-spirited youth, firm and decided in his character, and developing qualities of an elevated description. But a shade came over his open brow as he acquired the knowledge of his degraded station in society, and the line of proscription drawn around him as a Jew. The expanding sentiments of his

noble heart contracted and became concentrated—a root of bitterness sprung up there, and Elnathan, to all but the few he loved, was unbending and austere. It was painful to see in one so young, the ingenuous confidence of a generous disposition chilled and clouded by a sense of injustice, and a stern consciousness that his position among his fellow-men was such as to blight, and render almost nugatory his genius and talents. “Yet,” he would sometimes write, in detailing his feelings to Eliphalette, “my only crime consists in my descent from a nation once the most favoured of heaven, and celebrated above any other on the face of the earth !”

Josiah was a blooming, sweet-tempered boy, playful as a young fawn. He almost idolized his brother, whom he regarded as a being of a superior order. As yet his plastic mind had displayed no leading trait that might indicate fixed character. It appeared as if much would depend on those he mixed with for the next few years, and the influence they acquired over his affections.

When Rabbi David considered the subject, he sometimes thought the unbending Elnathan would have been the best guardian and protector of the gentle Rosette, and the decided firmness of Miriam become an useful auxiliary in giving the required tone of character to the amiable Josiah. But the change, however desirable, was not practicable. The contracts had been duly entered into, and nothing short of a solemn divorce, by the free consent of all parties, could sever them. He therefore wisely confined these thoughts within the depths of his own heart.

The young friend, of whom the brothers had written so affectionately to Eliphalette, was an Englishman, and in the true sense of the word, a Christian. Henry Williams had resided with his guardian, at Paris, for the last six months, during which, a very sincere friendship had been contracted between him and Elnathan. Their first acquaintance commenced on the occasion of a joint and

seasonable assistance rendered to him by the brothers, at a moment when his spirited horse took fright, and but for the timely aid which they afforded, at the imminent peril of their lives, his own would probably have been forfeited. Henry's uncle was an alarmed, but powerless spectator of his beloved nephew's danger and the intrepid conduct of his youthful deliverers, nor could he disapprove of the intimacy that naturally followed, and day by day ripened into affectionate intercourse. Henry soon perceived the wounded feelings of his friend, and sought by the most soothing attentions to gain an influential interest in the hearts of the brothers. He was only two years older than Elnathan, highly accomplished, and truly devoted to God, and he felt a secret hope, that he might be made an instrument of good to these dear youths. He opened his heart on the subject to his excellent uncle, and the good man approved his intention. He advised caution, however, and desired Henry to lay the foundation of his pious attempt in fervent and persevering prayer, and then to proceed slowly and cautiously as opportunity offered. At that period there were no auspicious associations of benevolent Christians, to whom the cause of benighted Israel was sacred and dear. Henry, therefore, had no coadjutor in his benign wish to teach these interesting Jewish youths a more excellent way. But though he discerned not, as yet, how to commence his laudable and arduous undertaking, he was not daunted, but resolved to persevere in the strength of the Lord, until a way should be laid open to him, as he ardently prayed and hoped it might be.

At this critical juncture Rabbi David arrived at Paris. Henry soon made a favourable impression on him, but though he readily perceived that his children's Christian friend was amiable and accomplished, he did not penetrate the depth of genuine piety that formed the crowning beauty of Henry's character. Rabbi David therefore, in his letter to Josephine, expressed himself quite at ease as

to any evil likely to result from this singular connexion. "I do not find," wrote he, "that they make religion a topic of conversation. This very agreeable young man teaches Josiah to play the flute, and rides with Elnathan, and they appear attached in a degree most surprising between a Jew and a Goy.* One observation I have made, however, which convinces me that this friendship will be as brief as it is strange, and I am astonished to find the uncle and nephew equally unconscious of what is so plainly approaching. The youth has consumption legibly written on his brow: the angel of death has surely marked him out as an early victim to that blighting disease."

Rabbi David did not err in his prediction respecting Henry Williams. The seeds of that insidious malady were too surely sown, but ere they were fully or fatally developed, important changes crowned his ardent prayers; and the following pages will minutely detail the painfully affecting scene that took place when he was on his death-bed, and very shortly before his emancipated spirit exchanged this sublunary world for the realms of eternal life and glory.

Rabbi David had nearly completed his arrangements for removing his sons to the Jewish college at Metz, when letters from England, requiring his immediate personal attendance in that country, caused an alteration in his plan. The nature of the business thus unexpectedly calling him away, was purely mercantile, and he calculated could be completed in a month. He therefore left his sons for the present at Paris, and having written to apprise the president of the college of the anticipated delay, sailed for England, leaving Elnathan to communicate the same intelligence to his mother.

Henry Williams hailed this auspicious delay with much pleasure and secret hope. He did not, however, antici-

* A name expressive of extreme contempt, by which Jews designate Christians.

pate making any essential advance during so short a period, but resolved to watch for a favourable opportunity to induce Elnathan to institute a comparison between their respective creeds, and to make any observations; he might thus elicit a groundwork for argument in the correspondence which they had agreed to carry on when separated. With Josiah he did not at present contemplate making any attempt, rightly concluding, that if the more powerful mind of Elnathan was enlightened by Divine grace, to discern "the truth as it is in JESUS," *he* would be the best instrument in the hands of PROVIDENCE to affect the heart of his fond and confiding brother.

Thus predetermined to avail himself of the slightest opening, a favourable opportunity presented itself the day after Rabbi David's departure. The friends were seated at an open window in the hotel where Henry and his guardian resided, conversing on indifferent topics, and now and then breaking off to observe the various groups that thronged past in endless succession, till at length a procession, so common in Roman Catholic countries, and at that period in Paris, passed by. They were conveying the sacrament of the host to a dying person. At the sound of the bell, announcing its near approach, the young Protestant and his Jewish companion prudently drew back, that they might avoid giving offence by withholding the customary obeisance.

For some minutes after they resumed their seat, neither spoke. Elnathan was absorbed in profound thought, and Henry, as he watched the expressive features of his friend, felt anxious to improve the incident; yet, though unwilling to introduce the subject, he was prepared to meet it if the opportunity were afforded.

At length Elnathan broke silence. He spoke, however, as if merely continuing aloud his mental reverie, rather than expressly addressing Henry.

"FEAR of Isaac!" said he, with a sad smile, "how these

Christians prostitute the adoration due to **THEE** alone ! They bow down before the wheaten god their hands have made, and yet despise and shun the Jew, who, at least, worships the **LORD** of **HOSTS**, and **HIM** only."

Henry laid his hand gently on the arm of his friend, as he remarked with much sweetness—"Elnathan ! you must not judge pure Christianity by this mistaken species of worship. There are many thousands among the followers of **JESUS**, who bow not the knee to this Baal."

Elnathan, who was aware that his beloved friend was not a Romanist, though he did not clearly comprehend in what the difference consisted, disclaimed any intention of giving him pain by the words he had inadvertently and almost involuntarily uttered. "I love you, dear Henry," continued he, "irrespective of your religious opinions, though indeed I know not exactly their nature. You have proved that there exists at least *one* Gentile who can greet me as a fellow man, though a descendant of a proscribed race ; and my spirit mingles with yours freely, in the fullest confidence of assured and inviolable friendship."

"Preserver of my existence, under God," replied Henry, "I receive with pleasure these sweet assurances of a union, which I trust time will hallow and rivet for ever ; but allow me again to recur to a subject inexpressibly interesting to me. From many observations that have at times fallen from you, my beloved friend, I conclude you have never particularly investigated the nature of the Christian religion ; and are, of course, unacquainted with its fundamental doctrines."

Elnathan blushed deeply at this simple remark, but ingenuously replied, "Indeed, I know little of the matter except what I heard from my tutor, and what I have gathered from a Jewish book, entitled 'the generations of Jesus.'"

"Then, my candid friend," answered Henry, mildly, "you only know one side of the case, and that the worst.

In fairness, having read 'the generations of Jesus,' written by your own nation, you should also read 'the record of Jesus,' in use amongst us. You will there see what *I* believe, and *why* I believe ; and there also you will discern, that what you have this day seen and justly reprobated forms no part of pure scriptural Christianity."

Elnathan hesitated an instant, then inquired, "What book do you refer to?"

Henry drew from his pocket the New Testament :—"I mean this book, my dear Elnathan. You ought not to be ignorant of it, even if you disbelieve its contents. For how, with justice, can you condemn that with which you are wholly unacquainted?"

"There is reason in what you say, Henry," said Elnathan, thoughtfully ; "at present I neither accept nor decline your proposal. I will think over what you have said in the retirement of my chamber, and you shall know the result soon."

Henry was satisfied with even this slight shadow of a concession on a subject so very delicate ; and when they separated, he breathed a most fervent prayer, that the Lord would deign to incline his friend to read that portion of Scripture, which under the Holy Spirit's gracious teaching, was able to make him wise unto salvation.

When his friends next met, the presence of Josiah prevented any allusion to the conversation respecting Elnathan's perusal of the New Testament, and some days passed before Henry found an opportunity of conversing with him alone. Even then, he felt a delicacy in recurring to the subject, unless Elnathan led to it spontaneously.

He was not, however, kept long in suspense. The disposition of Elnathan, open as the day, was unaccustomed to disguise, and he was too noble-minded to evade the subject he had engaged to consider. He therefore immediately led to it, by saying,—

"I promised, Henry, to consider the wish you ex-

pressed, that I should read the volume containing your creed. I *have* done so."

"And what is the result, my dear friend?" inquired Henry, anxiously.

"That I ought to examine before I judge, and that I cannot, when called on to mix with the world, decide fairly when opposed on the ground of my faith, unless I am aware of the nature of my opponent's creed. But though I thus far agree with you, dear Henry, remember I am a determined Jew, satisfied with my religion, and resolved to abide by it in life and in death. If, therefore, you anticipate that we shall ever think alike on religious subjects, you are mistaken."

With a fervent mental prayer Henry placed the New Testament in the hands of Elnathan, and replied—

"I hope I expect only, that the great JEHOVAH will be glorified in you, and by you, my chosen friend. This is, and shall be, my constant prayer. I thank you affectionately for your compliance, and am perfectly satisfied by it. But may I request of you, when you have thoughtfully examined the book, to give me your candid opinion of it, without respect to *my* interest in its sacred contents?"

"Assuredly," answered Elnathan, "but there is one circumstance I wish to mention. I must make my honoured father acquainted with what has passed between us. You are aware of my Jewish opinions respecting filial duty, and will allow of this?"

"Of course," was Henry's reply, though he feared that the Rabbi might not confirm the liberal decision of his son.

The return of Rabbi David set this question at rest. When Elnathan stated the case to him, he felt agitated and uneasy, but with his wonted prudence, he did not let his son perceive what was passing in his mind. To prohibit him from reading the book would, he feared, give it an undue and dangerous importance. And he hoped that the danger accruing from it, would be lessened

by his son's open conduct, and habitual deference to *his* opinions.

He therefore suffered the matter to proceed, resolving to combat with the powerful weapons of ridicule, any impression the hated volume might produce on the mind of Elnathan. In the meantime, in order to interrupt an intimacy which now began to assume so inauspicious an appearance, he hastened his preparations for taking his sons to the college of Metz. He also wrote confidentially respecting it to his friend the president of the college, who, he felt assured, would be prepared and anxious to prevent any evil likely to result from so inauspicious an event.

At length the morning of separation arrived, too soon for the hopes of Henry. Rabbi David had purposely engaged so much of Elnathan's time, that he had as yet made very little progress in the Testament of his friend.—But he had made *some*. The style had interested him, and the sentiments surprised and arrested his attention. An admirer of moral beauty, the Sermon on the Mount appeared to his accurate judgment full of purity, and the simple grandeur of truth. But the name of the speaker revolted him.—He could not endure the sound of *Jesus*! This he hastily expressed to Henry at their parting interview. “Nevertheless,” said he, “I will read the book through. Nor can I help it—the morality is so pure, so sublime.”

The friends then arranged a correspondence. Henry intended to proceed by easy stages to Florence, at which city he contemplated making some stay. He requested Elnathan to write his views of the New Testament when he had finished reading it, and promised to answer any question he might ask, whether it made for or against his own opinions. This Elnathan readily engaged to do, and the friends separated with the most tender and affectionate adieus. When they next met, how touching, how important was their interview!

Rabbi David rejoiced in spirit when, after a rapid and prosperous journey, he placed his children in the college of Metz. He remained with them one week, during which he was frequently closeted with the President. The subject of these long conferences, however, did not transpire, nor was Elnathan surprised on account of them. He supposed Rabbinical learning engaged their attention so deeply, and continued to employ his leisure time in reading Henry's book, while Josiah pursued his preparations for becoming a "son of the precept." Affairs were in this train when Rabbi David, with an anxious heart, bade his sons adieu, and returned to his family at Leghorn. His return was hailed by them with unmixed pleasure, especially as he expected that he would not have occasion again to leave them for at least six months.

On the first evening of his arrival the family assembled much earlier than usual in Eliphalette's chamber, to communicate to each other all that had occurred during their separation. Rabbi David's account of his sons, and their accomplishments and amiable conduct, was of course a pleasing subject. But when their Christian friend became the theme of conversation, the candid Rabbi did ample justice to his merits, but he could not conceal the manner in which Henry had induced Elnathan to accept and promise to read his Testament, and his own anxious thoughts on the subject. This detail, which was listened to with intense interest by all present, seemed likely to cast a shade over the pleasure of the evening. Eliphalette's tutor expressed in strong language *his* view of the case, his fear of the result, and his surprise that the Rabbi had not immediately interdicted all further intercourse between the parties.

"I could not prudently interfere, without giving an interest to the event I by no means wished to excite on *such* a subject," replied Rabbi David; "they are now separated, as I hope, for ever. The president of the college will take every precaution, that the corres-

pondence in which Elnathan has engaged with the young man shall pass through *his* hands, and that it shall continue or not according to circumstances."

The well meaning but bigoted tutor shook his head significantly at this explanation, but offered no further comment. Josephine expressed her firm reliance on the stability of Elnathan's principles, and felt sure there was no ground for the least apprehension. "And what says our beloved Miriam?" inquired Rabbi David.

"That I should despise the man whose religious principles were so lightly founded, that the perusal of a forged history could endanger them!"

"Is this also our little Rosette's opinion?" said Josephine.

"The question was not addressed to *me*, dear mother," answered she, playfully; then added, more gravely, "Miriam has answered for us both."

Eliphalette had hitherto been an attentive listener, but she now spoke with her usual modest deference to the opinion of her friends.

"I think, my dear father, you expressed an opinion respecting the health of Elnathan's friend, which seems to promise an affecting and natural period to an intimacy which is, I presume, without a parallel among us."

"Yes, the hand of death is certainly upon him," answered the Rabbi, "and will, indeed, at no very distant period, remove every cause of doubt on this important subject." Leovina seldom mingled in the conversation of the family, and the mournful tones of her voice were absolutely thrilling, as she unexpectedly exclaimed—

"His death, however certain, may take place too late to prevent consequences the most awful to this family!"

Eliphalette was the first to recover from the shock Leovina's words seemed to have given all present.

"My good nurse," said she earnestly, "do not forebode evil, we will hope for and expect the best."

"May I be found a false seer!" replied Leovina, "but my heart is heavy, and my fears are strong. O may the HOLY ONE of Israel avert all the evil from *thee*, my child."

To dispel the gloom that seemed stealing over the party, Rabbi David turned the conversation into another channel, and informed the sisters that they might expect a visit from their brother in the course of the ensuing month, and that he intended to remain with them for some time. This information gave the whole family much pleasure, which was considerably heightened when he proceeded to state that he had met with their late guest, Isabella Decosta, during his hasty visit to London. She was eligibly placed as an inmate in the house of a widow lady, a Portuguese Jewess. Isabella had not forgotten her obligations to the family of Rabbi David, or the promised narrative, which she confided to his care, with many affectionate greetings to her Leghorn friends. This narrative he now produced and delivered to his wife. It was written in the *lingua Judaica*, and filled several large sheets of paper, very closely written. As the evening was now far advanced, Josephine proposed deferring its perusal till the family assembled on the following evening, but showed to her husband the costly presents her new friend had left, and expressed a wish that they might be sent to England. Rabbi David, however, assured her that such a proceeding would hurt Isabella very much.

"Read her narrative," he said, "and you will find that she is in circumstances to render such a token of friendship, however valuable *you* may esteem it, of little moment to her."

Rabbi David was obliged to proceed next day to the house at Leghorn, but the rest of the family assembled in the evening to examine Isabella's packet. Though interesting as a picture of the secret religious observances of concealed Jews at that era in Spain, it was so diffuse

and minute in its details, that an outline only of the leading events, compressed from the original, can be given.

STORY OF ISABELLA DECOSTA.

DON MANUEL DECOSTA, and his wife Theresa, were descended from ancient and respectable families. They possessed a moderate independence, and resided at an ancient house which had been long in the family, a few miles from the city of Madrid. In appearance they were zealous and devoted Catholics, exact in their attendance at mass, rigid observers of the ritual of the church, and liberal in their contributions. To their spiritual guide, a Franciscan, who resided chiefly in the family, they were obsequious in their obedience; and a more devout family, as far as devotion consists in externals, could hardly be named. All these appearances, however, were deceptive. Like many other wealthy families in Spain at that period, Decosta and his wife were concealed Jews. Besides their ostensible income, they possessed immense wealth, partly consisting of jewels of great value, and partly of large sums, secretly, but securely, invested in the British funds. In a subterranean cave, beneath the most retired part of their ample garden, was their secret synagogue. The entrance to it was at the farther end of an old grotto, too damp for any other use than as an ornament to the shrubbery, a vista of which it terminated. There, at long and uncertain intervals, they with their chosen confidants in their household worshipped the God of their fathers, with such services as the inviolable secrecy necessary to their very existence permitted, in those days of inquisitorial cruelty.

Don Manuel and his wife had long sighed to escape from their insufferable bondage, but in vain. Isabella was their only child; and they looked forward with anxious solicitude to the development of her disposition and character, ere they committed themselves, even to

their daughter. Parents among concealed Jews did not confide the secret of their real creed to the children *indiscriminately*. They weighed well their dispositions ere they placed, as it were, life and property at their disposal. Isabella, however, gave early promise of qualities worthy of her parents' unreserved confidence. She was a most dutiful and exemplary child, enthusiastically devoted to her parents; her mind was intelligent and active, and the romantic generosity of her open disposition seemed peculiarly to qualify her for the confidence of her friends.

Mariana, the personal attendant of Theresa and Isabella, and Laurence, the confidential servant of Decosta, were also Jews. They frequently urged Isabella's parents to initiate her betimes in the principles of a faith they felt assured her native good sense, irrespective of filial piety, would induce her to prefer to the puerile mummery and idolatrous bigotry of Spanish Catholicism. Don Manuel and his wife at length yielded to the repeated representations of their faithful domestics. The period of Isabella's first confession and communion approached. Father Anselm was preparing her for a period so important to a young Roman Catholic, when he was summoned to attend an affair of consequence in his convent at Madrid. This auspicious absence was devoted to the interesting disclosure. It was made to the astonished girl at midnight, in the presence of Mariana and Laurence, and a small printed copy of the Pentateuch entrusted to her for private perusal. The third night from the one on which she was thus initiated, Decosta, with his wife and servants, again assembled to know the result. Isabella threw herself at the feet of her parents ere they had time to speak, and besought the revered authors of her being to guide her inexperience, and rest confidently on her implicit obedience to their will. They raised her with tears of joy, and embraced and blessed her, as a true descendant of a family eminent in former days in Israel, though now proscribed and enslaved.

From this time every secret opportunity was anxiously embraced to confirm Isabella in the tenets of Judaism.

Don Manuel survived this event but two years. During that long period Isabella had only one opportunity of beholding the secret rights of her nation, in the subterranean synagogue. The imposing scene, however, made an indelible impression on her mind. At midnight, accompanied by her parents and their confidential servants, she stole secretly into the garden, and proceeded to the grotto. She was then led by her mother and Mariana through the dark damp cavern. Don Manuel and Laurence preceded them to the extreme end, where there was a narrow door, so skilfully constructed, as to be accessible only to the initiated. Don Manuel opened it with a small key attached to his watch, and when the party had passed through in perfect silence, he followed, and closed it after him. A small lamp guided them onward through a narrow winding passage. A long flight of steps, lighted in the same dim manner, conducted them deep into the bowels of the earth. At the foot of these stairs an iron gate impeded their further progress. Some friends of Don Manuel were stationed within this gate, to assist in celebrating the new year. They had dined with the family in public, and taking leave early in the evening, had privately returned, one by one, by the garden entrance, to which each was furnished with a key, and proceeded to the grotto, where Laurence waited to admit them to the interior. Don Manuel now advanced to give the usual sign, and reply to the previously agreed on interrogatories. In a low melodious chaunt he recited, "Hear, O Israel, the LORD thy God is one;" a small wicket in the iron gate was now opened, and a clear voice demanded—"What *was* She?" Don Manuel instantly replied—"A Princess among Nations:—" "What *is* She?"—"A captive Widow weeping on the ground:—" "Where does She sit?"—

“Beneath the palm tree of Judah:”—“When shall She arise?” “In the days of the Messiah.”

The iron gate was now opened, and the party were welcomed by those within with the words, “We bless you in the name of the LORD!” the gate was then closed, and a ponderous bar thrown across it. A small vestibule now admitted this little band into the Synagogue. It was complete in all its details, and brilliantly illuminated with a profusion of large wax lights; the ark had no veil, however, but the rolls of the law were splendidly adorned, and the worship was conducted with a devotion altogether unknown among those Jews who are allowed the free exercise of their religion. The service was necessarily brief, and the party separated as cautiously as they had convened, and happily without accident or observation.

This mysterious and exciting adventure was calculated to deepen the impression already made on the romantic disposition of Isabella. She had recognized among her fellow worshippers several monks of Father Anselm’s convent, who occasionally visited him; and among the dinner party were two men filling high offices in the church. All this was calculated to bias an inexperienced girl; and what filial piety had first influenced, her own deliberate choice now confirmed.

After the death of Don Manuel, Isabella earnestly urged her mother to endeavour to escape from Spain. Her ingenuous mind revolted from the hypocrisy and daily deception practised by all around her. Her mother, fearing lest Isabella’s scruples might have an untoward effect, had many consultations with her daughter and servants on the important subject. Many plans were alternately formed and rejected. At last Isabella proposed one that seemed plausible. Her mother, in consequence, made a vow to undertake a pilgrimage to Loretto, and obtained the consent of her Confessor to the proposal. Isabella and the Father were to accompany her, and Mariana and Laurence were appointed to attend

the party. Immediate preparations were publicly made for this pious journey, and costly presents placed in Father Anselm's hands, to be offered at the shrine of the Virgin, in the Chapel at Loretto. Theresa's private preparation consisted in secreting diamonds and precious gems of great value, about the persons of her daughter and servants, and large sums of money in their luggage. She intended to watch an opportunity to escape, when near any spot favourable for reaching the sea, and gaining an English vessel.

Providence, however, disappointed her share in this enterprise. Anxiety threw her into a fever, which in a few days proved fatal. In her dying moments she endeavoured to secure the escape of her child, by urging Father Anselm to cause Isabella to fulfil her vow, under his protection; and on that condition she left a large legacy to his convent. Deeply as Isabella felt her mother's demise, she could not indulge her feelings to the hindrance of a plan now proceeding so hopefully. Six weeks after the death of Theresa, she set out on her perilous journey. Laurence drove her chaise, and the Father and Mariana were her companions.

The journey, at her desire, was not direct to Loretto. She wished to visit other shrines in her way, and at each left marks of her bounty. At length the so long-desired opportunity of escape occurred. One day's journey from Loretto Father Anselm became indisposed. They halted to give him rest, which the physician, consulted on the occasion, declared was all that was necessary for his restoration; Laurence administered a powerful opiate in the invalid's medicine, and at midnight, accompanied by his mistress and Mariana, stole from the inn unperceived. It was morning ere they were missed, and Father Anselm did not recover sufficiently to comprehend their departure until evening. To mislead him, in case of pursuit, a letter was left, as if by accident, in Isabella's chamber. It contained advice to hasten to Paris, and seemed to


have been penned by an ardent admirer, but had no signature. Under these circumstances, pursuit seemed hopeless; and the Father having written an account of what had occurred to the nearest office of the Inquisition, pursued his journey to Loretto, with the offerings committed to his charge.

The fugitives, meantime, pursued a circuitous route, on foot, till they reached Florence, where they obtained the chaise which broke down near Rabbi David's cottage. The sequel of their hazardous exploit has been already detailed. The cause of their flight was never known, though every effort to discover it was used by the officials of the so-called Holy Inquisition. That tribunal, however, seized the mansion of Isabella, and the large property in furniture, plate, and money, which she unavoidably left behind her. A concealed Jew purchased the house, and the subterranean synagogue thus continued to be available for secret worship, nor was it ever discovered by the awful tribunal, which happily now no longer exists!



CHAPTER IX.

THE PRESIDENT OF THE COLLEGE.

T the parting interview of Rabbi David with his sons, previous to his quitting Metz, he requested them to pay peculiar deference to the president of the college, not only in his professional character, but also as a much valued friend, to whom he in some measure delegated his paternal authority during their stay at college. The dutiful Josiah readily promised unlimited obedience to his father's wishes; Elnathan's reply was more guarded, and his assent more qualified than that of his brother. He even stipulated to be allowed the privilege of a refer-

ence to Rabbi David, should any unforeseen cause arise to render such an appeal necessary. This granted, he avowed his intention of observing strictly the college discipline, and yielding all reasonable obedience to its head.

With this assurance his father departed apparently satisfied : he knew Elnathan *would* think for himself, and that he could not be managed like his facile brother.

Elnathan continued to employ every leisure moment in the study of the New Testament, and in writing his remarks and objections—but the work proceeded very slowly. Without appearing to design it, the President contrived to occupy almost the whole of his time. Elnathan wrote the Hebrew character beautifully, and the Rabbi engaged his assistance in the completion of a roll of the law intended for the use of the synagogue. On the pretence that it was to be presented on the day of Josiah's confirmation, Elnathan was constantly occupied on it, in addition to the usual college exercises, so that he had no leisure to pursue his promise to Henry, except as he borrowed time from the hours of repose. He managed, however, in his first letter to his friend, to copy from his note-book some observations on a part of St. Matthew, and requested Henry would reply at large to this hurried communication, giving as the reason of it, his present absorbing avocation.

At length the manuscript was finished ; Josiah passed respectably through the ceremony of confirmation, and Elnathan had for a short period some respite from the extra labours of his pen. He now began to wonder at not having received a reply from his friend, and expressed his surprise and disappointment in a second letter, which was a very long one, and contained his further remarks on the gospel of St. Matthew.

Elnathan waited patiently even more than a reasonable time for the desired reply, but it came not ; and now feeling alarmed at this unaccountable silence, for he was

too generous to harbour any suspicion of his beloved friend's sincerity or stability, he penned a few lines expressive of his feelings, and besought Henry to reply immediately. He committed his letter, as usual, to the man whose business it was to attend the students, and who said he was then going direct to the post-office.

Soon after this, Elnathan had occasion to consult the President respecting a paper which he had engaged him to copy out fair, and was proceeding to the Rabbi's study, when he met the messenger coming out of it. He paused in the ante-chamber, somewhat surprised at this circumstance, and enquired of the man why he delayed to leave his letter in the post. "It will be too late now for this day's post," continued he, as he consulted his watch; "return it to me therefore, and I will forward it to-morrow by a more punctual hand."

The man looked confused, and muttered an unintelligible reply, but made no motion to restore the letter.

For the first time suspicion of foul play crossed the mind of Elnathan, and he repeated his demand in an angry tone.

The messenger, seeing he had to do with a spirited youth, who would not submit to be trifled with, now in a low voice humbly requested permission to give the required explanation in the privacy of Elnathan's chamber.

"I have a wife and seven children looking to me for bread," whispered he beseechingly; "I am wholly dependent on the President, and to offend *him* would completely ruin me. Grant my request, therefore, for the sake of my children."

The heart of Elnathan was too generous to be proof against this appeal, and suppressing his displeasure, he instantly led the way to his apartment.

The communication of Aaron, the messenger, was brief, but conclusive. He declared that the President of the college had strictly commanded him, on pain of dismissal, to deliver to him all letters to or from Elnathan, and that

he had so delivered those written by him, and four addressed to him. The latter, he said, very quickly followed each other.

"I have now," continued he, "told the exact truth, and I hope you will not commit me with the President, for he is of an implacable disposition, and my dismissal would surely follow."

Elnathan paused, and revolved the case in his mind a few minutes; he then desired the man to depart, and fear nothing from *him* for his part in this deceptive affair. The gratitude of Aaron seemed unbounded, and his broken expressions of sorrow for the part he had acted appeared sincere, as he left the room with tears in his eyes.

Elnathan now re-copied all the intercepted papers, adding to them an ample detail of the past, and resolved to put his packet in the post with his own hand on the morrow. He had the precaution to desire that Henry's reply might be addressed, under cover, to one of his tradesmen in the city. He then wrote to his father, requesting to know how far the President's conduct had his sanction, that he might thus have a guide to regulate his future intercourse with the Rabbi. He also requested secrecy for the present, on account of the messenger and his family, and besought an early reply. It was a somewhat peculiar circumstance, that the same post which conveyed this letter to Leghorn, also bore a large packet from the President to Rabbi David, enclosing the intercepted correspondence of his son.

Shortly after Elnathan had written to his father and Henry, his thoughts were diverted for the moment into a new channel, by receiving, in common with the rest of his fellow students, an intimation to attend a lecture on historical subjects connected with the Jews, which Rabbi Alexander intended to deliver in the hall of the college next evening.

The profound learning of the Rabbi, his brilliant

oratorical powers, and the interesting subject on which he was about to employ them, raised expectation to a high pitch among the students, and Elnathan, displeased as he felt with the conduct of the President towards him, could not but share in their excited anticipations. Indeed such was the monotonous routine of a student's pursuits in this college, that any variation from it was always an acceptable event, and even the quiet Josiah was a partaker of the general sentiment of pleasure, though he scarcely knew why.

The appointed hour for the lecture at length arrived, and the hall was thronged with the expecting students, each provided with materials for taking notes. They were ranged in their respective classes, according to their seniority. The President was seated at the head of the long table occupying the centre of the hall, and the tutors and officers of the college were placed behind him. A large picture was suspended on the wall behind the President. The painting had been brought from his private chamber shortly before, and it was said to be his intention to refer to it in the course of his lecture, as illustrative of some details which he purposed to give respecting his nation, and their sufferings in former times, near the spot where the college then stood. The subject of the picture was not, however, generally known, for few persons had seen it; the green silk covering now enveloping it being always in use, even in the Rabbi's closet, where it usually hung to conceal all within the frame-work.

A profound silence reigned throughout the thronged assembly, now increased by the addition of many of the most wealthy Jewish inhabitants of Metz, who crowded into and completely filled the lower end of the spacious hall.

Encouraged by attention so marked, Rabbi Alexander arose to address his auditory, and rapidly, but with great perspicuity, glanced at the eventful periods of ancient

history in connection with that of the Jews, until he reached the Christian era. *Then*, changing the style of his address, in language the most eloquent and impassioned, he detailed the sufferings of his nation at the hands of professors of the Gospel, at various periods, and artfully confounding the religious creed of the perpetrators of the horrors which he depicted so vividly, with their conduct, he made a deep impression on his hearers,—who, in the splendid colouring thrown by the skilful orator over the sophistry of his assertions, were not able to discern the mixture of truth and falsehood they blended and concealed. In the course of the lecture, the Rabbi, in confirmation of his unqualified declaration that the followers of the Founder of Christianity wielded the sword by *his* authority, quoted an isolated text from Matthew x. 34, and commented on what he termed its atrocity, in all the forms which the powers of rhetoric would admit of. Then, though still pursuing the same theme, he skilfully varied the form of his address, and appealing to the *relative* affections of his audience, feelings ever so powerful in the Jewish bosom, dwelt on the sufferings inflicted on the children of Israel in more modern times. “The Heathen,” said he, “have shed the blood of the holy people in rivers, but it has flowed in ocean torrents by the hands of Christians!” Then, after dwelling on the various Jewish immolations which disgrace the annals of France, Germany, Switzerland, Spain, &c., he reverted to the spot where they then congregated. “*Here!*” he exclaimed, in tones of heart-stirring energy, “where we are now assembled, the appalling number of ten thousand Jews, men, women, and children, fell a sacrifice to flames kindled by Christian hands! This horrible fact, my brethren, is not the coinage of a heated brain. Their own partial annals will more than bear out my statements. On the same site where now stands our college and its spacious gardens, a noble synagogue, one of the largest in the kingdom, once flourished. It

was built in a field enclosed by high walls, within which were the residences of its chief officers. The Jews of Metz were remarkable for the simplicity of their manners, and the purity of their religious worship. The lines of their captivity appeared to have fallen in pleasant places. Though dwelling among Christians, ever their most bitter persecutors, wealth, domestic happiness, and peace, softened their exile from the holy city, their lamented and longed-for native land. Such, brethren, were their ameliorated circumstances in this place, when, in the thirteenth century, in a time of perfect security, while the children of Israel were assembled in the synagogue, to offer prayer on behalf of this kingdom, then ravaged by a pestilential epidemic, which, however, had not as yet touched a single individual of the holy nation, the populace, incited by the monks, perpetrated a deed of unequalled cruelty. Divided into two parties, each led by a band of priests, the one set fire to the synagogue, and remorselessly pushed back all who sought escape from the devouring flames! The other party, meanwhile, sought in the Jewish quarter of the city, all who had remained behind, chiefly infirm men, women, and children, and driving them into the enclosure, they also shared the fate of their murdered brethren, being hurried forward into the fiery abyss! Ten thousand martyrs fell on that memorable day! Two individuals alone escaped the dreadful slaughter, and from one of them I am descended. My ancestor, in after life, employed an eminent Jewish artist to perpetuate the remembrance of the martyrdom of Metz, and bequeathed that picture, and his inextinguishable hatred of the whole Christian race, to his posterity. I own that I share it, and hold in utter abhorrence their hateful creed, and its inhuman professors." The Rabbi now motioning to an attendant, the silk covering was instantly withdrawn, and the painting exposed to the eager gaze of the excited assembly. It was an exquisite delineation of the fearful scene,

affectingly minute in its touching details, and taken as a whole, it was indeed a masterly performance.

The effect of this practical illustration of a deed justly to be deprecated, and which the Rabbi so unfairly identified with that holy religion, which its professors proved by their acts they knew only in name, was electric! A simultaneous exclamation of horror and indignation burst from the whole assembly, and passions thus excited, might have produced an effect by no means intended by Rabbi Alexander, but that with a tact worthy of a better cause, he hastened to calm their effervescence, and direct the thoughts of his hearers to a subject more suitable to his wishes. In obedience to his sign, the curtain again enfolded the picture, and it was hastily borne from the hall. The Rabbi, then turning to the audience, said, "and now, my brethren, let us join to say Moyrav."* Instantly the confused murmurs of the assembly were hushed as if by magic. The clear tones of the President, as he ushered in the sublime service by chaunting the recitative part, were alone heard, and then every individual turning to the east, engaged in the solemn prayer of "the eighteen blessings,"† during which no voice is raised beyond the lightest whisper.

At the conclusion of the Moyrav, the Rabbi acknowledged his sense of the flattering attention paid to his lecture, and having announced another on that day fortnight, on the subject of the various false Messiahs who had in different periods imposed upon the Jewish people, and invited the audience to favour him with their presence, he dismissed them with the customary salutation.

In the solitude of his chamber, Elnathan, who had for the moment shared the general feeling, and revolted at the idea of any contact with the professors of a creed *thus* demonstrated, recovered his self-possession, and sat

* The vesper service of the Jews.

† Termed the Shemonah Essrah, the most solemn of Jewish devotional acts.

down to reflect dispassionately on what he had heard. The result was exactly such as might be expected from a candid mind, and discriminating judgment. The sanguinary deed still wore its revolting aspect, but it stood out apart from that pure faith originating in the GREAT REDEEMER, and hallowed by His name, and Elnathan felt convinced that such acts could never be justly identified with Christianity. The sophistry of the Rabbi, therefore, fell harmlessly in *his* individual case; or, rather, produced in his mind a reaction of sentiment, that operated on Elnathan favourably for Henry's wishes, and predisposed him to receive with much pleasure a packet that reached him from his friend the morning after the lecture.



CHAPTER X.

THE PROGRESS OF TRUTH.

THE receipt of Elnathan's letter, and the President's communication accompanying the intercepted correspondence, tended to disquiet and perplex the mind of Rabbi David. He, therefore, conferred on the subject with the presiding Rabbi of the synagogue at Leghorn, an enlightened and amiable man. The Rabbi saw no danger in the correspondence of Elnathan in its present state, because it consisted entirely of *objective* comments on the New Testament, and he thought too meanly of the Christian faith to believe that Henry could possibly give a satisfactory reply to them. "Opposition alone," observed he in conclusion, "can give consequence to this debate. Let the young men go on quietly, and they will soon become weary of a subject on which they can never agree."

Comforted by this advice, Rabbi David imparted the affair to his wife, who was quite of the same opinion, and

letters in accordance with it were immediately forwarded to the President of the College, and to Elnathan.

Josephine expressed an earnest wish that this subject should not be imparted to the family at the cottage, assigning as a reason, that Eliphalette's tutor and Leovina would be sure to pronounce an evil augury respecting what had occurred, and besides that, it would be very injudicious to attract the attention of Eliphalette, or the sisters, to aught connected with Christianity.

This prudent matron acted on the occasion with perfect consistency as a devout and sincere Jewess ; but when OMNIPOTENCE has decreed, how puny and ineffectual are the precautions of mere mortal wisdom ! The grace of JESUS is invincible, and can penetrate the human heart, though it be guarded by a shield of three-fold adamant.

The youthful party at Rabbi David's cottage was at this period more than usually happy. The brother of Miriam and Rosette had arrived from England, on a visit to his sisters ; and he was, as he deserved to be, a universal favourite. He was accompanied by an orphan youth in delicate health, to whom his physicians had recommended a voyage to Italy. This youth, now seventeen, was an object of interest, on account of a recent awful dispensation with which his family had been visited. His parents, three brothers, and a sister, had perished by shipwreck, and he now stood alone, the last of his race. Highly gifted by nature, and polished by a very superior education, Lewis Levine attracted respect even from strangers, and his sweet and affectionate disposition and manners were sure to confirm the favourable impression. But his character wanted firmness. He could not even meet the unalterable decrees of Providence with fortitude, and his health had suffered almost irreparably under his afflicting bereavements. A wealthy inheritance was in some respects injurious to him, as it prevented the necessity of attending to the every-day cares connected with narrow circumstances, which might

have aroused his energies and braced his nerves. As it was, however, he seemed to be sinking into a state of hopeless inertness, when Simeon offered to make him the companion of his voyage to Leghorn, which being warmly seconded by his medical advisers, was thankfully accepted by the friends who acted as his guardians.

Josephine from the first experienced an indescribable feeling of even maternal tenderness for the orphan youth, nor was it lessened when she observed, with some degree of surprise, the almost exclusive manner in which he devoted his time and attentions to Eliphalette. Indeed, the whole family noticed that from his first introduction to her, he had appeared to be peculiarly impressed in favour of this helpless young creature: and it was evident that this impression, whatever might be its nature, produced a beneficial effect on him, by arousing his mind, and exciting it to unusual activity. He was ever by the side of his charming friend, as he delighted to call her, and his thoughts were continually directed how most to please and oblige her. Eliphalette received these flattering attentions with her accustomed winning sweetness, and rejoiced to find that the amiable youth seemed to be in a more hopeful way than on his first arrival, but she did not appear either to apprehend or reciprocate the sentiments of ardent friendship Lewis often expressed for her.

The deformity and helpless situation of Eliphalette so completely precluded the idea of any person forming a serious attachment to her, that Lewis received no check in his daily intercourse with her.

While all the rest of the family were, however, perfectly unsuspecting of any untoward result, Leovina and the tutor, though they conferred not together respecting it, had their misgivings on the subject. Simeon, too, was a little surprised at a short conversation he had with Lewis respecting Eliphalette, in which the youth had spoken with more warmth than the occasion seemed to warrant.

Eliphalette, he said, had a seraph's beauty, a celestial mind, and he had never met her equal.

Simeon, in reply, did more moderate justice to the amiable girl, and expressed his regret that a female so well qualified to adorn social life was, by her peculiar situation, precluded from entering it. "She can never be a wife," added he, "though she has a mind and disposition of the highest order."

"And why not?" demanded Lewis, warmly, "she would be a blessing to the worthiest man on earth. Happy he who shall call her his."

The friends then parted, and Lewis resumed his place near her whose cause he so romantically advocated.

Simeon persuaded himself that this was merely the ebullition of a morbid fancy, and would evaporate when cooler judgment came to the aid of his friend; he therefore took no notice of the matter. Leovina was a more discerning observer. *She* felt assured, from many concurring circumstances, that Lewis was unconsciously imbibing an attachment as hopeless as it was extraordinary, and the prospect of *his* future anguish added poignancy to her own constant, though unavailing regret, for Eliphalette's case.

The tutor also made his observations, but as he had the sagacity to discern that Eliphalette did not share, or even seem to perceive, the feelings of Lewis, he let matters take their course, indifferent as to what others might endure, so that his darling pupil's peace of mind was not endangered.

While Lewis was thus laying up for himself future sorrow, in present self-indulgence, the eldest hope of Rabbi David and his family was engaged in a way equally threatening to their peace. The packet forwarded by Henry Williams to Elnathan, was such as might have been expected from a Christian, anxious to lead his beloved correspondent into the path of eternal life; and solicitous, while combating Elnathan's specious objections

with the Sword of the Spirit, to use it wisely, he expressed the most decided and uncompromising truths, in language full of love, meekness, and true gospel courtesy.

Elnathan perused these important papers in a spirit of candour seldom to be met with on such occasions, and weighed the arguments of his friend *almost* impartially—the time was not yet arrived that he could do so *wholly*. He continued his examination of the New Testament, his observations and objections, and on the same day on which he received Rabbi David's letter, sanctioning the continuance of his correspondence with Henry, he forwarded to him a fresh packet, in which he enclosed a sketch of the President's lecture, and his own views respecting it. He also promised to give his friend a circumstantial detail of the Rabbi's next lecture, which he had appointed to deliver on the ensuing evening. Elnathan added, that he anticipated *this* lecture with much interest, on account of its subject, and expressed a hope that Henry would favour him with a full and free comment upon it.

The subject so politically chosen by the Rabbi, could not but be peculiarly interesting to a Jew. But to the Christian it is still more interesting and affecting, when he considers and contrasts the judicial blindness and obstinacy of the Jewish nation in rejecting the LORD OF LIFE, the true MESSIAH, with their astonishing credulity, in receiving and adhering to the various impostors who have claimed that august title since the holy incarnation of the great REDEEMER. Strange! that the awful rejection of the LORD JESUS should have been so frequently and signally punished by means of the very opposite extreme of that criminal unbelief which swayed the proud Pharisees of His day! The result was, however, predicted by the Lord.—John v. 43.

Rabbi Alexander felt much displeasure at the tenor of his friend's reply, and wrote to him immediately, deprecating warmly what he termed Rabbi David's infatuated

indulgence in allowing the correspondence to proceed. His letter concluded with these ominous words:—"I have now discharged my conscience, and done my duty by you in this matter. I am certain, however, that fatal consequences may be anticipated, if you persist in your decision. I therefore conjure you to re-consider a subject in which not only the future peace of your family, but the salvation of your son is involved. Can you press a noxious serpent to your bosom, and hope the reptile will not sting you? Is it possible that you do not discern the danger of allowing Elnathan to read the works of this subtle Gentile? *We* indeed cannot be affected by his explanations, because *we know* their futility: but Elnathan is inexperienced, and these writings, so insidious, so plausible, so affectionate, and seemingly so ingenuous, are exactly adapted to attract his attention, win on his feelings, and perhaps warp his judgment. To parley with error is a dangerous thing. Who can say how far it may be suffered to mislead us? My dear brother David, again I say, re-consider this matter, and consider it in the spirit of a true son of faithful Abraham. Too much caution cannot be hurtful, but too little may effect the ruin of your son. Ask counsel of JEHOVAH—consult the wise sayings of the Fathers—and may the holy and blessed Guardian of His chosen people Israel, direct you, and avert from you and yours all heresy and apostasy!"

The second lecture of the zealous President was attended even more fully than the first. It passed off with eclat. The audience were enthusiastic in their applause, and, next day, the opulent Jews of Metz waited on him to entreat a continuance of this species of instruction, from which they professed to have received much edification. They also added to their request an offer of liberal remuneration for a service so acceptable. Rabbi Alexander, much gratified by an application so flattering, promised in future to deliver a monthly lecture, but firmly declined the proffered stipend, and declared himself amply re-

warded in the hope that his humble efforts would serve the holy cause. "If," said he to them, "I am useful, in confirming but one soul in the faith, I shall think no labour too great." The Rabbi was sincere in this declaration. Stimulated by his steadfast belief in the doctrine of human merit and good works, as fully available to salvation, and confining that salvation within the pale of Judaism, he was ready to stake his very existence in behalf of what he styled the immutable truth of the Jewish Church, and proportionally eager to retain the meanest of his brethren in its fold.

Elnathan was extremely active in taking notes of this memorable lecture, which he lost no time in transcribing for Henry, whose opinion he again urgently besought, and that without delay: describing his mind to be unsettled, bewildered, and unable to come to a satisfactory conclusion on the subject. He acknowledged that he felt startled when he thought of the numerous persons who had claimed and been allowed the sacred title of Messiah, yet had proved to be wretched impostors. But he ingenuously owned that he could not agree with the President, in *his* statement respecting JESUS of NAZARETH, and therefore wished Henry to read his transcript of the lecture, and apprise him, in reply, how far it appeared to him correct in its component parts. While Elnathan was thus employed, his brother Josiah sat in the chamber, apparently engaged in his studies, but his eye frequently wandered from his book, to rest on the expressive countenance of Elnathan, which offered a faithful transcript of the uneasy feelings he was thus describing to his friend. Josiah continued his observations in silence, unwilling to interrupt Elnathan, who, having closed and sealed the voluminous packet, was attracted in his turn by the sorrowful expression of his brother's features, and eagerly inquired the cause. At this question, proposed with the most affectionate brotherly solicitude, Josiah burst into a flood of tears, and throw-

ing himself into Elnathan's arms, it was some time ere he recovered sufficient composure to state the cause of his distress. It arose, he at length said, from the fear that he had in some way forfeited his beloved brother's esteem and confidence, as he could not but observe how deeply Elnathan had engaged of late in studies carefully concealed from him, and had evidently some cause of inquietude he was not considered worthy to share. This unexpected disclosure of Josiah's feelings greatly disconcerted Elnathan, and he was at a loss how to reply to the amiable and loving boy. At length, after folding him fondly to his bosom, and assuring him of his undiminished affection, he said with great seriousness, "My dear Josiah, you may securely rely on my unalterable and daily increasing brotherly love. But while I avow that I am engaged in a correspondence of unspeakable importance, and am at this time far from feeling easy on the subject, I cannot, at least at present, open my heart respecting it even to my ever-dear brother."

Josiah dried his tears, but made no reply, and it was easy to see he was by no means satisfied with the answer of Elnathan, who added, "I will, as you still appear dissatisfied, own to you, that the subject of my correspondence is religion. Whither it may lead, I as yet know not. Perhaps into paths of danger, and therefore I would at present exclude you from any participation of it."

"And is this your only reason?" demanded Josiah eagerly.

"I have no other, than the wish to keep your mind free from the feelings which agitate mine, and the result of which I am unable to ascertain," was Elnathan's reply.

"Then," answered Josiah, with a firmness that surprised Elnathan, as being so contrary to his naturally gentle disposition, "I will not be excluded from sharing your confidence. My happiness is linked with yours. In life and in death I am determined never to separate my destiny from yours. I know how far above me you are,

but in brotherly love I am your equal, Elnathan, and if danger awaits you, I will share it."

No persuasion could alter Josiah's declaration, nor any explanation appease him, short of the fullest confidence; and Elnathan, overpowered by his affectionate earnestness, at length compromised the matter, by requesting the delay of a few days for consideration. This, Josiah at once acceded to, and Elnathan, unclosing his packet, stated what had just passed to Henry, expressed his astonishment at such unlooked-for firmness in one so young, and hitherto seemingly so thoughtless and volatile, and requested his friend's advice how to proceed on this occasion, as he felt himself quite at a loss in what manner to conduct an affair of so much delicacy.

CHAPTER XI.

AN UNEXPECTED EVENT.



WHILE the mind of Elnathan was thus fluctuating on a subject, compared with which all earthly matters are trivial as the small dust in the balance, the tranquillity of Rabbi David's family was interrupted by an event wholly unforeseen.

The period for the termination of Simeon's visit to his sisters drew nigh, and he began to prepare for his departure, but Lewis pleaded so earnestly for an extension of time, that he could not resist him: especially as the youth continued to improve daily in health and in the tone of his mind. At length, however, a letter from Simeon's father, urging his immediate return, decided him, and the next day but one was fixed for their embarkation for England.

When Lewis was informed of this arrangement, he appeared at first to be greatly distressed, and shut himself

up in his chamber; but in a short time he became composed, and seemed reconciled to his departure. This, however, was not the case; he proceeded to the apartment of Simeon, whom he found busily engaged making preparations for his journey. He urged Lewis to lose no time in following his example, and continued his employment.

Lewis paced the apartment several times without reply, and throwing himself into a chair, said in a decided tone:—

“Simeon, I *cannot* accompany you to England.”

Much surprised, Simeon requested that Lewis would favour him with his reasons for this resolution, which he thought a very extraordinary one; adding—“What am I to say to the guardians who intrusted you to my care, and will require you at my hands?”

Lewis replied that he would state his reasons in the presence of Rabbi David and his wife, and ask their permission to remain with them.

“But, my dear young friend, why this ceremony? I am sure your reasons cannot weigh more with these friends, however excellent, than with myself, whose love for you is indisputable.”

Lewis smiled significantly, but made no reply. He was not to be prevailed upon either by entreaty or argument, and persisted in refusing to prepare for his departure: neither would he assign any reason for his conduct, except in the presence of the Rabbi and Josephine.

Irritated almost beyond forbearance by the obstinacy of his young charge, Simeon was at length obliged to give way, and obtaining a private interview with the Rabbi and Josephine, he accompanied Lewis to their presence.

When Simeon explained his motive for seeking a private audience of his kind friends, Rabbi David was much surprised. A presentiment of the truth flashed on the mind of Josephine, as taking Lewis's hand, she tenderly inquired what could occasion him to act so contrary to

his usual habits, and to behave so strangely towards so true a friend as Simeon.

The softness of Josephine's manner, and her maternal kindness, overpowered the youth for a moment;—he was affected even to tears. Hastily recovering himself, however, and resuming his newly-acquired self-possession, he, without further hesitation, declared his attachment to Eliphalette—besought Josephine's influence with her daughter on his behalf—and the gracious acceptance, by her husband and herself, of him as their future son!

Lewis pleaded with a passionate earnestness that left no doubt of his sincerity, and he might have spoken much longer without interruption, so much astonished and grieved were his auditors. Rabbi David was the first to reply. He calmly reasoned with the youth on the folly of his request, pressed on him the impossibility of complying with it, and advised his immediate return to England, as the best means of overcoming an attachment so utterly hopeless. Simeon urged these and similar arguments, but to him Lewis's only reply was a look of defiance. To the Rabbi he turned with an air of deference, and besought him to re-consider his case before he finally decided to crush his hopes, and consign him to hopeless wretchedness. His pleading look and pathetic address so much affected the good Rabbi that he was at a loss for a reply, and Lewis, casting himself at the feet of Josephine, who wept in the bitterness of her spirit, exclaimed, "Mother, dearest mother! have compassion on me! and at least, if I *must* be rejected, let me hear my sentence from the lips of Eliphalette."

Josephine would have raised the infatuated youth, but he refused to rise till she had promised to grant him this favour. Her tears dropped on his face as she bent over him, and besought him to be calm, and to listen patiently while she stated her reasons for not complying with a desire she felt sure he would not urge further for Eliphalette's sake.

Touched by the sympathy and soothing tenderness of this amiable woman, Lewis at length arose from his suppliant posture. Drawing a chair next hers, he endeavoured to compose himself, but it was with breathless anxiety he awaited what she was about to say.

Before Josephine uttered a word, however, she, with true womanly feeling, motioned to the Rabbi and Simeon to leave the room. Obedient to her signal, they immediately withdrew, hoping much from the judicious management of one who was a perfect mistress of the powers of persuasion.

Josephine then, with mingled gentleness and prudence, without wounding the feelings of the unhappy youth, sought to guide them aright. She did not hesitate to avow how dear the proposed union would have been to her, but Providence had, in his wisdom, placed an insurmountable barrier in the way of its accomplishment, and she implored Lewis, in the name and for the sake of her beloved child, to desist from his suit, and to depart without seeing Eliphalette.

“Remember, my dearest Lewis, she is an incurable cripple. We all study to alleviate her perfect helplessness by keeping from her gentle mind every species of mental anxiety. For *you* she has a sincere friendship, and a sister's love, but nothing more. Let not her sweet spirit be agonized by the consciousness of having inspired an attachment so utterly hopeless. I will bear to her your adieu, and apologise for your absence, but if you love her and desire her happiness, spare her this unavailing sorrow.”

Lewis wrung his hands, and seemed overpowered by the anguish of his feelings. Josephine, deeply affected, sat silently watching the moment of returning composure, but she spoke not, fearing to add to a distress so poignant. At length a violent gush of tears relieved the intensity of his grief. When the first ebullition of disappointed hope had somewhat subsided, and he seemed

more calm, Josephine embraced him affectionately, and he suffered her to lead him to his own chamber, where she left him to recover himself, and prepare for his voyage.

From this time till their departure next morning, Lewis mixed no more with the family in the upper rooms. An apology was made for his absence by Josephine, who was much surprised and gratified to find, when she took leave of him overnight, that he was perfectly tranquil and apparently reconciled to his departure. He spoke little, and looked pale, but in no other way indicated any trace of the anguish of spirit which he had so recently and violently exhibited.

Very early next morning, Rabbi David accompanied Simeon and Lewis to Leghorn, and saw them embark on board a vessel bound for England. In the afternoon the vessel got under weigh with a fair wind, and set sail. Lewis seemed much pleased with the ship, and interested in the mode of its management. He passed to all parts of it, asking questions of the sailors, and offering to assist them. Simeon, pleased to see the youth so lively and busily engaged, went into his cabin to arrange some papers, at which employment he remained above two hours after the vessel sailed. He then sought the deck, and inquired for Lewis. He was not there; and the Captain answered he supposed that he was below. An immediate search was made, but Lewis could not be found, and conjecture was busy as to what had become of him. No person could ascertain exactly at what part of the ship he had last been seen, but all the crew were certain he had not fallen overboard. Simeon was much distressed at this untoward event; his only hope rested on the possibility that Lewis had found means to return to shore during the bustle attendant on the vessel's quitting the port. He was the more inclined to believe that such was the case when he recalled to mind the sudden alteration in the youth's manner and conduct—

his surprising composure—his eagerness to depart—and his unusual vivacity when on the very verge of quitting for ever the object of his passionate, though misplaced attachment. He determined to write the particulars by the first opportunity to Rabbi David, and committing the event to the direction of Divine Providence, endeavoured to recover his wonted composure during the remainder of his voyage. Nor was he without a secret anticipation of a letter from Leghorn, with tidings of the wayward fugitive, reaching England, ere he should arrive at its highly-favoured shores.

CHAPTER XII.

THE FUGITIVE.



AFTER the departure of his guests, the customary routine of business entirely engaged Rabbi David at his house in Leghorn, and his family at the cottage also resumed their usual employments. But the tranquillity of Josephine was allowed to endure but a very brief season, ere it was broken in upon in a way equally unlooked for and annoying.

On the fourth morning after the young friends had taken their departure from her hospitable roof, having left Eliphalette deeply absorbed in her wonted abstruse studies, and assigned to the sisters their daily lessons as usual, Josephine descended, according to her constant custom, to the lower apartments to regulate the household duties of her servant Yelda. She was surprised at finding the simple-hearted girl in a state of extreme excitement, for which there appeared no adequate cause, as she was alone, and everything in and about the place seemed to be in the customary quiet order. With some trouble, Josephine at length gathered from the disjointed

sentences of the still trembling Yelda that she had just encountered an unearthly visitor! Gazing fearfully around, she whispered in hurried accents that a few minutes previous to the entrance of her mistress she had admitted at the cottage gate the apparition of one whose living person was by this time far off on the sea. Too much terrified to add more, she pointed towards the door of an adjoining parlour with a significant gesture, and sunk pale and exhausted on the nearest seat.

At a loss to account for, or understand, the strange incoherent tale of the terrified Yelda, Josephine hastily proceeded to the apartment which she had indicated. She found it quite unoccupied, but in the chamber immediately communicating with it she saw, with much astonishment, pacing the floor with hurried and unequal steps, the fugitive Lewis!

Pausing from surprise at the entrance of the room, Josephine stood for a moment, unobserved by the wilful youth, to recover her composure. At length, having in some measure surmounted her first emotions, assuming an aspect of grave displeasure, she advanced, and accosting Lewis with an air of cold but dignified calmness, she demanded how and why she saw him before her, whom she had supposed to be far on his way to England, and requested to know to what circumstance his unexpected return was attributable.

At the entrance of Josephine Lewis had eagerly bounded forward to greet her, but the severity of her aspect, so foreign to the wonted benignity of its expression, and the chilling coldness of her manner, arrested his steps: he stood before her abashed, and unable to reply.

Touched by his distress and confusion, and affected by his pale countenance and wild haggard appearance, Josephine repeated her question in milder accents, and Lewis, encouraged by her returning softness, cast himself at her feet ere she could prevent him. In that

humiliating attitude, which he could not be induced to quit, he earnestly deprecated her anger, avowing his inability to endure it, however deserved. He then besought her forgiveness, and appealed to her compassion for permission to remain beneath her roof and under her maternal protection. Not, he added, as the suitor of her daughter ; he was convinced too sadly for his hopes that blessing could never be his. He only sought, therefore, to devote his days to her as an adopted son, and the brother of her children. In this character he implored her to consider him, and in pity to his state of desolate orphanage to consent to supply to his inexperience the mother of whom he had been so prematurely bereaved.

The displeasure of Josephine gave way, and her heart yearned over the youth, as he urged with so much humility his pathetic plea. Commanding him to rise and compose himself, she embraced him with all the tenderness of a true mother, anxious for the happiness of a cherished son. In that venerable character she now gently expostulated with him on his wayward proceedings, which she briefly set before him in a proper point of view. He listened to her with all the deference of filial submission, admitted the propriety of her observations, and besought her pardon for conduct he did not pretend to justify or extenuate. No reasoning, however, could win his consent to return to England. He solemnly vowed never to breathe, even to his own heart, if possible, the cause of his determination to reside in Italy, and in her family. He would be to Rabbi David and herself the most dutiful and devoted of sons, scrupulously obeying their every command but that of leaving them—to Eliphalette, her brothers, and their affianced brides, a brother most affectionate ; but no power on earth should prevail with him to quit a family dearer to him than life, or aught it could offer apart from them. He had, he said, written on the day previous to his guardians to the same effect, and hoped ere long to receive their

acquiescent reply to his unalterable resolution. Nor should they accomplish a separation, even were they disposed to deny his request, for he never would be carried alive to England. He uttered these last words in a low but decisive tone ; a wild expression shot from his eyes, and every feature became agitated, as he alluded to the possibility of such an event, as an attempt on the part of his guardians to enforce his return.

Finding Lewis so determined, Josephine for the present prudently waived all further attempts at dissuasion. She only stipulated that he should remain in the lower part of the cottage, until Rabbi David, to whom she would immediately dispatch a messenger, should decide on his proposal.

All submission to this arrangement, Lewis said he had no will but hers. Josephine therefore withdrew to write to her husband, having first considerably sought the still alarmed Yelda, whose fears she quieted, accounting, as plausibly as she could, for the unexpected return of their young guest, at a moment when he was supposed to be far distant.

Josephine resolved to say nothing to the sisters and Eliphalette respecting the re-appearance of Lewis, until she had received Rabbi David's reply, but, as a matter of course, admitted Leovina and the tutor to her confidence. He did not augur any serious result from this event, treating it as a childish fancy, which, if unopposed and made light of, would very soon evaporate. Not so argued Leovina. Ever tremblingly alive to the remotest shadow of aught that might tend in the slightest degree to affect the peace of Eliphalette, her morbid fancy took the alarm, and she warmly reprobated the conduct of Lewis. It was inexcusable, she declared, and urged Josephine to dismiss him, even by coercive means, since his obstinacy was proof against milder methods. Finding this advice could not be complied with, she left Josephine with presages the most gloomy, to await the decision of her husband,

Rabbi David did not keep his wife long in suspense ; he returned with the messenger, and immediately held a long conference with Lewis, in the presence of Josephine, the tutor, and Leovina. The result was, that finding persuasion or threats equally unavailing to induce his departure, the good Rabbi was reluctantly obliged to admit of his stay, at least until the reply from his guardians arrived. He warned the youth however, in the strongest terms, to beware how he conducted himself towards Eliphalette, solemnly assuring him that the slightest indiscretion on his part would instantly be followed by banishment from the family circle for ever.

Lewis, meek and docile as an infant, on every point save one, received the Rabbi's ungracious assent and harsh admonition with the deepest and most grateful humility. On his knees he thankfully acknowledged what he termed a life-giving boon, and ere he would quit that lowly attitude, vowed implicit obedience to the condition annexed, adding, that no individual of the family could be more anxious than himself to guard from the lightest breath of sorrow, the chosen sister of his fondest affection. All present, except the gloomy Leovina, were touched by his moving manner and earnest address, and convinced of his perfect sincerity. The Rabbi and his amiable wife were affected even to tears, when at the close of this trying interview Lewis duteously claimed and received their joint benediction as an adopted son.

"Dear friends, congratulate me," said he, turning to the tutor and Leovina, with much emotion, "I am no longer a desolate orphan !"

In the evening of this memorable day Lewis was again restored to the family circle assembled in the apartment of Eliphalette. With her usual prudence, Josephine had prepared the sisters and her daughter for the event. She gave, as the paramount reason for this unexpected return of their young companion, his dread of again entering a desolated home, where every object would recall his

affecting bereavement, and open anew his freshly-healed wounds. She then mentioned his ardent request to be adopted into a family, endeared to him, as he avowed, beyond any other, now that Divine Providence had removed from him every natural tie ; and added that, unable to resist this pathetic plea, Rabbi David and herself had granted it conditionally, subject to the ultimate decision of his guardians. Her dear children must, therefore, now receive him as a friend and brother, and yield to him the affectionate attentions due to that tender relation.

This desire of Lewis seemed quite natural and reasonable to Miriam and Rosette. They could well sympathise with one who mourned a parent's irreparable loss, even under less affecting circumstances. Eliphalette also expressed much pleasure at the kindness extended by her beloved parents to the interesting orphan youth, and her willingness to receive him as a third brother at their command.

Lewis behaved with much firmness on his re-introduction to his young friends, who gave him a cordial reception in his new character. The nicest eye could not detect a shade of difference in his manner to the sisters and their cousin. A delicate tenderness, quite compatible with the feelings of an affectionate brother, marked his address to each, and Josephine felt more than ever interested for one whom, under other circumstances, she would have welcomed with joy, in the relation he so ardently desired.

Awaiting the result of the letter which Lewis had written to his guardians, and of one which Rabbi David had also dispatched, matters were for the present allowed to take their course ; the Rabbi returned to Leghorn, and the family resumed their accustomed habits and regular mode of living. Lewis, under the direction of his adopted mother, was engaged in perfecting the various accomplishments he possessed, and appeared quite re-

signed to the prudent restriction of pursuing his studies in the solitude of his own chamber, amply repaid by passing the hours of recreation amidst the assembled family, and in the society of the cherished object of his fond, though hopeless attachment.

CHAPTER XIII.

THE POWER OF TRUTH.

THE reply of Henry Williams to the last interesting communication of Elnathan was, indeed, a most weighty and important one ; whether considered with reference to its solemn contents, or to the serious results which in the hand of Divine Providence it was calculated to induce.

The situation of Elnathan at this eventful crisis was a peculiarly affecting one. Just about to enter on the busy scene of active life, in the bloom of youth, endowed with intellectual qualities far above his years, and fitted to adorn any station he might be called to fill, his progress was arrested by a consideration so important that no earthly object, however valuable, could be placed in competition with it.

His decision, if in favour of Christianity, would involve consequences the most trying to a dutiful and loving heart. He must become an alien to his family—an outcast from his nation. Renounced by his parents—severed from his affianced bride—he must become the object of their detestation, and see them no more ! His brother, so cherished and so dear, must either share his sorrows or rank among his enemies. Such was the future which opened upon Elnathan, should he, under the Divine influence, be led to confess the truth as it is in JESUS.

Gentile Christian ! This is no imaginary picture. No ! nor is it an isolated instance of what Jewish converts are called on to pass through. Should not, therefore, the hand of Christian love be extended to these interesting proselytes—the eye of Christian sympathy encourage them—the balm of Christian pity be poured on their lacerated hearts—the cordial of Christian kindness console, soothe, and raise their fainting spirits—and, above all, the mantle of Christian charity be cast over any deficiency the young, and perhaps uninstructed convert, may exhibit ? But do the children of Israel, when the LORD has been graciously pleased to open their veiled eyes, renew their stubborn hearts, and enable them to give up for HIS sake all that those hearts count precious and dear, uniformly meet kindness and sympathy ?

Christian reader ! bear with this question, which, alas, is not an unnecessary one, and let your conscience decide. Happily there are many who can reply to it in their own case affirmatively. May others lay it to heart and repair the past !

The voluminous packet from his friend reached Elnathan at an early period of the day, but his college duties would not admit of an immediate examination of its contents, and he felt anxious to defer it till he could do so in the privacy of his chamber. He desired to give Henry's arguments a calm perusal, and to weigh them with close, and if possible, impartial consideration. This was peculiarly necessary, since their effect on his cool, unbiassed judgment he felt would in all probability exercise a powerful influence on his future destiny. He, therefore, resolved to inspect these papers after Josiah had retired to rest, and determined to devote the quiet midnight hour to his solemn and important employment.

Josiah, who silently but sedulously watched every turn of his beloved brother's countenance, and was aware he had received a fresh communication from Henry, found

an opportunity to speak to him alone in the college garden, on the subject so near the heart of both. He besought Elnathan to say, when he was to have the privilege of sharing the promised confidence, and if it must be so, the sorrow and the danger he had hinted at, as annexed to it. "Anything," added he earnestly, "will be preferable to this painful suspense, and the anguish I feel at the reserve of a brother dearer to me than my own existence." Elnathan was greatly affected at these words, and tenderly soothed the affectionate pleader. He then in his turn besought Josiah to allow him time dispassionately to weigh the contents of the packet just received, and pledged his word that the following evening should terminate all concealment between them. Josiah, delighted with this promise, which was more than he had ventured to hope for, retired to rest earlier than usual, in order to leave Elnathan at full liberty to examine his friend's communications.

And now the most momentous period of Elnathan's existence drew nigh. All around him was still. Josiah was reposing quietly, and Elnathan withdrew to a small inner chamber, or rather light closet which held his books, and to which he occasionally retired to study when disposed to be alone. He was about to break the seal of Henry's papers, when the thought occurred to him, that it was a case peculiarly calling for DIVINE direction, and he felt a sudden impulse to implore it. Yet how to do this? Hitherto he had indeed approached GOD in prayer frequently and statedly, according to the formula used by his nation. But here was an especial case, that formula did not and could not reach. In this critical moment, however, Elnathan was not left to his own conjectures. A gleam of light dawning on his bewildered mind, seemed to encourage him to address the SUPREME as a tender Father, ready to hear the pleadings of his creatures. Unconsciously, and for the first time in his life, assuming the attitude of prayer, Elnathan on

his knees besought the DIVINE MAJESTY of heaven to enlighten his understanding, and guide and keep him in the way of truth. He prayed long and earnestly, and with a facility that could only have its origin in that power which at once inspires and answers all real prayer, and when he arose from the holy exercise, he felt as he had never done before. The feverish anxiety and agitated tumults of his throbbing heart, yielded to a sweet and peaceful calm, and he opened the papers with a spirit so tranquillised, that he could only wonder at the change, without being able to account for it.

It was time to assemble for the morning service ere Elnathan left his study. He came out of it an altered being. His prayer had been most mercifully and graciously answered ; and “the truth as it is in JESUS,” savingly revealed to him. He saw, as if the fact had been written with a sun-beam, as he read Henry’s scriptural explanations, that the despised and crucified Nazarene was the true MESSIAH—the SAVIOUR—the Lord of life and glory—the Author and Finisher of salvation. He saw this, and was enabled to receive the glorious truth in love, as well as light, and though not at all less affected by the influence it would have on his future prospects, he felt strengthened to view it with steadiness, and a firm reliance on that SAVIOUR whose grace was sufficient for him, and on whose Omnipotence he could rest safely for all needful support in the trying scenes that awaited him.

Elnathan abhorred every species of duplicity or evasion, and now longed to be emancipated from partaking in the religious services of the college—services in which his heart no longer shared. But he also saw clearly the wisdom and necessity of proceeding with caution. Having already tasted the sweetness of prayer, and felt its power, he again sought the mercy-seat for further direction, and at his first leisure moment write to Henry a brief detail of what had taken place in his mind during

the past memorable night, promising to write more at large, after his promised conference with Josiah. He next addressed his father, beseeching permission to visit him at Leghorn, if only for one day, as he had a disclosure to make, which could only be done personally, and was of such a nature, that until his father was in possession of it, and favoured him with his commands on the subject, he wished his application to be a profound secret, even to his honoured mother.

It was not without intense anxiety that Elnathan wrote and forwarded this important letter, but from the moment he became a recipient of Divine truth, no personal consideration had power to divert his feet from what he considered to be the path of duty, and he besought the LORD to keep his mind fixed, and his heart firm in the way of salvation, whatever might be the consequence to his earthly prospects, or however it might expose to tribulation the residue of his mortal pilgrimage. His prayer was heard and answered ; for nothing short of the strength derived from the Rock of Ages could have sustained this interesting youth amidst the affecting scenes through which he was subsequently destined to pass in his way to that Kingdom which is declared by the lip of Infallible Truth to be "through much tribulation." But, though the way to eternal life is narrow and beset with trials on every side, the believer has this assured consolation, that the Great Redeemer will not leave him to tread the vale of sorrow unaided or alone. His eye will guide—His arm support—His power sustain—and His love encourage the meanest and weakest of His little flock, until the blissful moment, when grace, given here, is finally consummated above in the ineffable vision of eternal glory.

CHAPTER XIV.

THE CONFERENCE.

JOSIAH was a silent but attentive observer of every movement of his brother during the day, and saw with much satisfaction that the thoughtful and even gloomy expression which had of late clouded his open brow had given way to an air of peaceful composure, which added dignity to features naturally majestic and noble. He knew not the cause that produced so pleasing an effect; but the discerning Christian may often observe that the possessor of vital religion not only exemplifies its influence in every action of his life, but that this holy and renewing influence animates the plainest face, refines the most untutored mind, and imparts to the manners a courtesy so pleasing, yet so unworldly, that its best and most significant description is that it is the courtesy of the Bible.

The hour of rest at length arrived, and the brothers retired to their chamber. Certain that Elnathan would keep his promise, Josiah awaited in silence its performance. Elnathan surveyed the amiable boy with feelings of anxious tenderness. Prepared at all hazards to avow and abide by the faith of the crucified Nazarene, he no longer thought of himself, but his heart yearned over his brother; and the trials he felt supported to meet in his own person seemed almost unendurable by the meek Josiah. Nevertheless, he felt that he who had so wonderfully and graciously been led to find the way of salvation had no right to conceal it from others, much less from a brother imploring it, as it were, at his hands. His duty was clear. The consequences, he felt, must be left with the great Author and Finisher of faith, of whom he was now about to speak to the young inquirer. Without further hesitation he led Josiah to the inner chamber,

and causing him to kneel at his side, he besought the direction and blessing of the God of all grace in the conference in which he was about to engage, and that the Spirit Jehovah would deign to illuminate his brother's mind, renew his heart, and fully establish both their hearts in the sacred truths of the glorious gospel.

Josiah, accustomed only to Jewish worship, had never before either knelt at a throne of grace, or listened to the utterance of the heart in true prayer; he felt awed and astonished as he heard Elnathan's supplications, expressed with glowing fervour, yet with the deepest humility, and he wept he knew not why.

At the close of the delightful duty Elnathan arose, and raising his subdued auditor, and affectionately embracing him, soothed the gentle boy by the most endearing expressions of fraternal love. Then, seating him by his side, his brother's hand clasped within his own, Elnathan performed his promise with minuteness and fidelity. He detailed the nature of his correspondence with Henry—the deep consideration he had given to a subject of such vital interest, and involving consequences so important—his conflicts—his perplexity—his reluctance to admit the force of arguments which he, nevertheless, was unable to refute—the recourse he had to Divine direction, and the powerful change that had been wrought upon his heart and understanding by what he felt assured was the operation of the SPIRIT of GOD, which is able to make wise unto salvation. Having thus laid before him a full and comprehensive statement of his progress in the knowledge of the Saviour, he paused, but Josiah for a time could make no reply. When he did attempt to offer a few words in answer to his brother's communication, the effort was incoherent and almost inaudible. Elnathan, however, hastened to dissipate Josiah's confusion.

"You are now in possession of my secret, my beloved brother," said he, in a tone of soothing affection. "I now place in^e your hands the New Testament, the papers

which Henry wrote to me, and copies of mine. Weigh them well; deliberate over them as I have done; if possible, without prejudice. Let not anything I have said or done, or may do, influence you. I have written to our honoured father. A week, at soonest, must elapse ere I can hope for his reply. Take that time for this solemn examination. Remember that your decision will have a powerful influence on the future, both for time and eternity. Eight days hence I will meet you again in this closet, and at this hour, to know the result. Meantime I enter not further with you on a subject so important. Your choice, whatever it be, ought and must be, all your own." Then, warning him to be guarded lest Rabbi Alexander should discover a secret so material to be inviolably preserved, he dismissed Josiah to his repose, himself passing the remainder of the night in the closet, alternately engaged in secret prayer, and in an attempt to record in a small volume the progress of Divine truth in his mind, from the moment he received the New Testament from his friend, to the period that he was enabled by grace to believe its holy contents, and to rejoice in them, notwithstanding the conflicts and trials that belief inevitably led to. In this book he determined to record his experience, day by day, as he had opportunity, with the intention that it should serve at once as an explanation and apology to his family and friends.

While his sons, the hope and ornament of his house, were thus engaged, Elnathan's letter reached Rabbi David at Leghorn. Nothing could exceed his surprise at its contents. A thousand conjectures agitated his mind as to the cause of Elnathan's request for an interview: every motive, but the real one, occurred to him by turns. At length he fixed on the idea that Elnathan had been betrayed into some youthful indiscretion involving serious consequences, unless met by timely aid, and being unable at that period to leave home, and unwilling to expose his son's errors to Rabbi Alexander, whose strict rules and

discipline he was well aware of, he resolved to grant the desired leave of absence. He wrote, therefore, to the President and Elnathan by the same post, requesting of the former permission for Elnathan to come to Leghorn for a fortnight, on particular business; and to the latter he enclosed money for the journey, and requested that he would, as soon as possible, hasten to relieve the painful anxiety his mysterious request had inflicted on his father's heart. "For of what nature can that communication be," asked Rabbi David, in the concluding part of his letter, "which an indulged and hitherto dutiful son thinks it necessary to conceal from the best of mothers?—but I cannot dwell on this subject:—my heart will know no peace till we have met!"

The reply of Henry Williams to Elnathan's last letter reached him first. It was that of a true disciple of JESUS rejoicing in the extension of the REDEEMER'S kingdom; and that a friend so dear was now much more—a brother in the holiest bonds of Christian love and unity. Anticipating that this change, when openly avowed, might influence the temporal prospects of his beloved friend, Henry generously besought him in that case to hasten to share his home and fortune, as he already did his warmest affection. In conclusion, he mentioned his intention of remaining at Florence for some time, having occasion to consult an eminent physician in that city for an indisposition he had hitherto refrained from alluding to in their previous interesting correspondence, and which he hoped and believed would be but transient in its effects.

Elnathan made a suitable reply to his friend, in which, after mentioning what had taken place between him and Josiah, he added the promise, if permitted to attend his father at Leghorn, of endeavouring to see Henry at Florence ere his return to college, if such return should be insisted on by his father when apprized of all that he had to avow. He then quietly awaited the event of his

application to his father, stilling the feelings of his heart by frequent meditation and prayer.

At length the evening appointed to receive the determination of Josiah arrived. It was late ere the brothers met in the little inner room. Josiah was about to speak, but Elnathan desired him to defer what he had to say till they had besought the blessing of the MOST HIGH. Kneeling by the side of his brother, Elnathan exercised this, the Christian's holiest and dearest privilege. He then arose, but not so Josiah. Still kneeling—his hands raised to heaven, as if in attestation of his sincerity, with glowing cheeks, and eyes flowing with tears, he said:—

“Elnathan—brother—more than brother!—receive me—advise me—direct me! My lot is bound up with your lot. I also am a disciple of JESUS!”

Then rising, he threw himself on his brother's neck, and wept there, long and passionately. Elnathan was inexpressibly affected. Repressing his own emotions, however, he gently reasoned with the agitated boy; and when he had recovered in some degree from this unusual state of excitement, a long and deeply interesting conversation took place between the brothers, in which Elnathan closely examined the nature of Josiah's convictions of the truth. His replies were clear and satisfactory, full of simplicity, yet evidently dictated by a sense of the truth of those tenets which he appeared to have minutely examined ere he yielded to their influence. Mingled joy and sorrow filled the heart of Elnathan as he listened to his brother and thought of the future. Happily that future was hid from his eyes.

The brothers separated not until the college bell summoned the students to early morning prayer. A few hours afterward, Rabbi David's letters reached the President and Elnathan.

The pathetic address with which his father's letter concluded deeply touched Elnathan's dutiful heart. He felt that he was about to inflict anguish on the heart of his

venerable and indulgent parent, compared with which his present anxious and apprehensive feelings were happiness. Yet the die was cast, and he must press onward, even though his path lay over the wreck of all that was dear to nature. Already this young and inexperienced convert began to discern the reality and scope of the weighty words, "*through much tribulation*," and resting on the omnipotent arm of the SAVIOUR, whom he was called on to follow in the narrow way of life eternal, Elnathan sought aid where alone it is to be found, and felt encouraged to meet what was before him, in the strength of the HOLY ONE of Israel.

The President, though much surprised at Rabbi David's request, could not avoid complying with it, and allowed Elnathan to make immediate preparations for his departure. Josiah was earnest in his request to be allowed to accompany his brother, but as his father had not mentioned him in his letters, his request could not be complied with. Bitter were the tears he shed as Elnathan took a tender farewell, recommending to him caution and prudence during a separation, which he promised should be shortened as much as possible. These assurances, however, by no means satisfied Josiah; he had never been parted from his idolized brother, and with his new views, the college and its inmates were insupportable to him. Leaving therefore a letter of apology on the table, addressed to the President, he stole unperceived from his chamber, and was absent some hours before he was missed. On the afternoon of the following day he overtook Elnathan, but so exhausted by anxiety and fatigue, that a day's rest was absolutely necessary: and though Elnathan was anxious to reach Leghorn, and felt grieved at finding Josiah so determined to share the trying interview to which he was hastening, and which he wished to spare the affectionate boy, he could not chide a rashness that had its source in fraternal love, mingled with natural anxiety, under circumstances so

peculiar. He therefore halted till Josiah had so far recovered as to be able to proceed; and conversing together freely and fully on the important truths of Christianity, the brothers continued their journey to Leghorn.

CHAPTER XV.

THE TRIALS OF FAITH.

UNCONSCIOUS of the trying scene in which she was ere long to be engaged, Josephine daily pursued the even tenor of her useful life, and saw with joy, which mothers alone can fully appreciate, the striking improvement of her young charge, not only in the mere personal accomplishments which she wished them to attain, but in every mental and moral grace and virtue. As, however, there exists no species of human enjoyment without alloy, the delight which Josephine experienced as she contemplated the opening characters of her adopted daughters, received a check, as she observed a gradual change in the person and mind of the interesting youth, whose peculiar case, and romantic attachment to her darling child, gave him an irresistible claim to her sympathy and affection.

This change in Lewis was indeed so slight in its outward appearance, and so slow and insidious in its progress, that the eye of maternal love alone could have detected it. But a deep melancholy was certainly, though imperceptibly, stealing over the faculties of this misguided youth, and of late he daily grew thinner and paler, though he complained not of indisposition, nor seemed sensible of any ailment. He had received an indulgent reply from his guardians, sanctioning his remaining for the present with his newly adopted friends, and to a casual observer Lewis seemed perfectly happy in the

grant of his wishes, and indeed, for a time, thought himself so. But unknown even to himself, the absorbing passion which he so weakly cherished, while it subjugated beneath its sway the at best immatured energies of a mind never endowed with much firmness or stability, was silently but surely preying on his vital powers, and threatening to undermine in its treacherous progress the life-springs of his mortal existence.

Josephine continued silently to mark every shade of alteration in the person or manner of Lewis, and she became daily more and more confirmed in her suspicions respecting him. Very unwilling, however, to disturb the peace of her husband, or direct the attention of the tutor, or Leovina, to a circumstance with which they would not sympathise, Josephine kept her thoughts and fears within her own bosom ; and, self-acquitted of all intentional fault, whatever should be the issue of this singular case, endeavoured to await the event with patient resignation.

Such was the position of his family, when Rabbi David received and replied to Elnathan's letter. An unusual weight seemed to press on his heart when he went, according to custom, to pass the Sabbath at the cottage, but he made a strong effort to conceal his anxiety and appear cheerful. Josephine alone thought his cheerfulness not quite natural, and fancied she traced on his open brow lines of unusual care, but he parried her tender inquiries with an air so apparently unconcerned that, supposing the close attention he had lately paid to some extensive mercantile affairs occasioned the expression, she thought of it no more.

As the time drew nigh when he might expect his son, the good Rabbi became much agitated ; but when Josiah arrived, in company with Elnathan, his anxiety gave way at the moment to serious displeasure. Leading them, after the first salutations were over, to a private apartment, he demanded the reason of Josiah's presence

without his permission, and when Elnathan had requested leave of absence for himself only.

"Surely," added he, "you are not both involved in one common cause requiring a father's forgiveness and assistance? Speak, and relieve my unutterable anxiety. What! what can my children have been guilty of, that shuns a mother's eye, and the mere apprehension of which wrings with agony a father's heart!"

Josiah, awed by the displeasure of a hitherto indulgent parent, and feeling conscious how much a disclosure of the truth would augment it, replied only by his tears; but Elnathan, collecting all his firmness, though deeply moved by his father's words, resisted the softening impression, and answered him without hesitation, yet with the utmost reverence. After apologizing for being accompanied by his brother, for which there existed a necessity unknown to him when he wrote, he assured his honoured parent that no species of misconduct stained the character of his ever-dutious children. "What I have to unfold," continued he, "though I fear it will afflict my beloved father, and hence my wish of present concealment from my excellent mother, is of solemn import. What has happened is of God. I beseech, therefore, that you will hear me patiently, my dear, my indulgent father. And I also request that you will defer the audience until the business of the day is over, that we may be secure from interruption at a period so interesting."

More than ever perplexed, yet unable to refuse a request so reasonably and so humbly urged, Rabbi David resumed his attention to the business of the day with as much composure as he could command, leaving his children to refreshment and repose until the evening hour.

The intervening time was passed by Elnathan alternately in earnest prayer and in conversation with his brother, whose distress at the approaching interview greatly afflicted him. More than once he implored the

weeping youth to consider well ere he finally renounced the religion of his fathers, and avowed his belief in the truths of Christianity.

“If you waver—if the shadow of a doubt passes over your spirit—pause !” said Elnathan, earnestly. “What you are about to do is a solemn act. If, therefore, you are not prepared to venture all consequences, again I say—pause ! But if indeed your heart has received the truths of the Gospel, fear not to avow it boldly. Tribulation must and will follow the avowal, but the end is eternal life.”

Josiah owned that his heart sunk at the idea of his father's distress, when he should be made aware of the truth.

“Nevertheless,” he added, more firmly, “I neither waver nor repent. I own that I tremble to make the avowal. I dread the anguish of my father's spirit, and even more my mother's tears ; but be assured, Elnathan, I will not only make the avowal, but abide by it.”

Rabbi David dismissed the few persons composing his household to rest, ere, with an aching and boding heart, he sought the chamber of his expecting children. Alas, how far his most busy fears and conjectures fell short of the reality that awaited him ! What a moment was that in which Elnathan, with deep humility, yet with a firmness that proved how steadfast a root his new creed had taken in his bosom, disclosed to him the momentous change ! For an instant the shock transfixed the horror-stricken father, and he stood gazing on his children as if he doubted the reality of what had occurred ; then uttering a cry so wild, so bitter, that it thrilled through their hearts, he rent his garment as for the dead, and threw himself on the ground in all the agonies of despair, refusing for a time to listen to the pathetic pleading of his sons, or to the voice of consolation.

In this sorrowful manner the midnight hours wore

away, and Elnathan, overwhelmed with grief, yet steadfast in the faith, passed the trying period on his knees near his prostrate parent, his young heart bleeding at every pore. Surely Divine aid alone could have preserved this youthful convert amidst this and similar scenes through which he was called to pass. Josiah had wept till exhausted nature sunk into a deep sleep, and left him happily insensible for a time to the feelings of unspeakable anguish that rent the stronger heart of his brother.

The dawn of day brought somewhat calmer consideration to Rabbi David. The first burst of agony had in a measure subsided, and, rising from the earth, he endeavoured to collect his scattered thoughts, and decide how to proceed. All was not yet lost. His children, though perverted, were not yet open apostates—as yet their new opinions were unknown to the world, and the fatal water of Christian baptism had not finally severed them from the Holy Nation. A gleam of hope broke on the mind of the troubled Rabbi, when he considered these alleviating circumstances. Though they had so deeply erred, their filial duty and affection were unquestionable. The youth of his children also encouraged brighter anticipations. Surely, a creed so little known, so erroneous in his view, so untenable, could not always be so firmly maintained by persons of their tender age. It would be impossible for children, so dutiful and so loving, long to withstand a father's entreaties, a mother's tears, and the pleading of a whole family, devoted to each other by the strongest affection. Filled with these hopes, and resolving to try all the force of parental tenderness, the Rabbi addressed Elnathan. Commanding him to rise, he desired that he and Josiah would retire to rest, waiving all further discussion on the important topic until the morrow, when he intended to accompany them to the cottage, and resume it in the presence of their mother.

Elnathan, all submission in indifferent matters, though he dreaded the first interview with his mother, at once

acquiesced in the Rabbi's decision, and he left his sons to their repose with a mind somewhat more at ease. Josiah, aroused by his brother, and made acquainted with the past, heard with joy of his father's recovered composure, and expressing a strong hope that the worst was now over, was soon in a peaceful sleep, his young and ductile mind easily yielding to the feelings and appearance of the present moment. Not so Elnathan : possessed of a judgment and penetration far beyond his years, rendered still more acute by that wisdom which is from above, he readily perceived what was likely to be his father's line of policy, and already foresaw the trials and afflictions which awaited him. Fortified, however, by Divine grace, and assured that he would receive strength according to his day, this young convert was not daunted as he looked on the future. He seemed, in the last few days, to have lived years, and was a powerful proof that every disciple of Jesus who is called to follow the Captain of their salvation through much tribulation is furnished with invincible armour, having his head covered in the day of battle. Let not, therefore, the believer fear, or his spirit faint, whatever may be his trial in his progress through this world. He shall eventually be more than a conqueror in the mighty power of JESUS. The glorified Army of Martyrs in the cause of Christ, one and all, found this verified in the most bitter moments of their trying day, and it shall again and again be verified in the experience of every vessel of mercy, until the Redeemer's Kingdom shall be completed, and time is no more.

Without entering on particulars respecting the reasons of his children's appearance at Leghorn, Rabbi David dispatched at an early hour a brief note to his wife, informing her of their intended visit in the evening, and requesting her not to communicate it to any of the family but the tutor and Leovina until after his arrival. He met his sons at the breakfast table with an aspect rather sad than displeased, nor did he once during the day, in

his intercourse with them, glance at the subject, which, nevertheless, filled his heart equally with their own.

Josephine was greatly astonished at the receipt of her husband's billet, nor did the conjectures of the tutor or Leovina lessen her uneasiness. The Rabbi had no doubt, he said, that the boys had either run away, or been expelled from the college for misconduct. To this suggestion, however, Josephine would not listen. Her fears had a deeper and more probable source. Leovina said little, but that little was, as usual, an augury of evil, mingled with prayers for the safety of Eliphalette. Altogether it was a most uneasy day for the anxious mother, who with difficulty restrained her feelings in the presence of her daughter and nieces, and she rejoiced when the shades of evening closed on it. She knew not that the certainty in which her uneasy conjectures were to terminate, was of such a nature as to make her present state of suspense seem happiness itself. Having dismissed Lewis, Eliphalette, and the sisters to their respective chambers at an earlier hour than usual, she descended with the tutor and Leovina to the lower apartments, to await the arrival of her husband and her children.



CHAPTER XVI.

TRIALS OF FAITH CONTINUED.



HE most lively emotions of maternal tenderness animated the aspect of Josephine on first beholding her beloved children, more than ever endeared to her by absence. Forgetting for the moment everything, but that

her sons stood before her, the indulgent mother strained them alternately to her heart in speechless ecstasy, far more expressive than words, however eloquent. Overpowered by a reception so tender, Elnathan also gave

himself up for the moment to the hallowed delight of filial love, and returned his mother's embrace with passionate eagerness, while Josiah wrung his hands and wept bitterly, in the anticipation that a short period would entirely change this affecting tenderness, and that in all probability they were now receiving the last sweet tokens of a mother's love.

Rabbi David surveyed the touching scene with gloomy sadness, but he had not the heart to interfere with the first ebullition of maternal joy, now about to be so mournfully eclipsed. He waited silently, therefore, till some degree of composure was restored, and the youths had leisure to salute the tutor and Leovina. The Rabbi returned their respectful greeting with an air of cautious reserve, as if desirous of knowing the reason of their unexpected visit, before he gave way to any token of cordial welcome, but Leovina put them back without ceremony: "What do you here?" said she, in a tone of asperity. "What evil brings you to this house, that we see you thus uncalled and unwished for? Oh, my child, my child! long, long has my heart sunk at the anticipation of troubles which cannot touch this family without involving you in their woful depths."

"You rave, dear Leovina," replied Josephine, "do not thus ever augur evil. Have you no reliance on the Divine goodness, no hope, no place for hope in your gloomy bosom?"

Leovina having given vent to her feelings, made no answer, but relapsed into her wonted state of meditative abstraction, and Rabbi David, anxious to disburden the oppressive feeling of his heart, commanded his sons to retire to another apartment, and there await his further pleasure. He spoke with sternness, but they received his mandate with meek and duteous submission, and respectfully saluting the assembled party, instantly departed. As soon as they were out of hearing, the afflicted father began his painful recital. After much cautious and

tender preparation, he laid the case fully before his astonished auditors, and besought their dispassionate advice, how to deal with a calamity so disastrous.

The conduct of Josephine at this trying moment was worthy of a Jewish matron in the days of their highest national glory. She seemed for the time to rise superior to a mother's yearning tenderness. The urgency of the case appeared to arouse all the energies of her powerful intellect. Suppressing all complaint, as unbecoming this important crisis, though the extreme paleness that overspread her fine features, and the firm compression of her lips, sufficiently indicated her inward conflict, she delivered her opinion with clearness and apparent composure. The tutor had hastily advised coercive measures, and urged the immediate return of the refractory youths to college, with the delegation of full powers to the zealous President, to suppress their further progress in the destructive path of so abominable a heresy. Their father paused at this proposal of the Rabbi, unwilling at once to proceed to extremities, especially with a youth of Elnathan's decided character; and Josephine avowed that she did not coincide with the respected tutor of her child. Her proposal was, to endeavour to win back the youthful wanderers to the true path, by mild expostulations; and by firm, but gentle means, to convince them of the erroneousness of their present belief—the painful consequences it would lead to, both here and hereafter—the presumption which they displayed in arraying their immature judgment against the wisdom of ages and the opinions of many holy and learned Rabbins, now with God: and all this at the suggestion of one scarcely older than themselves—one who had no part nor lot with the Holy Nation, and whose evidence, therefore, even on the most trivial secular question, would not be admitted at the meanest Jewish tribunal. She advised also that they should for the present remain at the cottage, in order to preserve them from any counteracting influence, while

the mode of treatment she recommended was in action. Their presence might easily be accounted for to the rest of the family, and to their intimate connexions, and a very short time would suffice to regulate future proceedings.

Leovina again interposed—"Are these apostate boys to be allowed a free intercourse with their angelic sister?" she abruptly demanded. "Is she also to be involved in their condemnation?"

"Call not these erring children by so harsh a name," replied Josephine. "Let us rather hope and pray that all may yet be well. Your question, however, though severely put, requires an answer. They must remain in these apartments, except at stated periods, when a limited intercourse with our other dear children is permitted, under our united watchful superintendence. The delicacy of their situation while residing beneath the same roof with their affianced brides, will sufficiently account for the necessary caution and restraint which this unhappy case calls for. May the result be auspicious!" No further objection was raised by Leovina, who inwardly resolved to be all eye and ear, whenever Eliphalette was approached by her brothers; and the tutor only remarked, that he cordially wished success to Josephine's measures, though he hardly anticipated it.

"Should I unhappily fail," replied she earnestly, "what will be the next step necessary to be taken?" The tutor shook his head, and seemed unwilling to give utterance to his thoughts.

Josephine repeated her question. "Confirmed apostasy," answered the Rabbi with great solemnity, and laying a marked emphasis on his words, "can only be remedied by excision!"

Josephine shuddered at the awful sentence thus deliberately pronounced; but hastily rallying her feelings—

"The God of Israel forbid!" she fervently exclaimed, "that aught of mine should fall under a doom so terrific!"

"Amen!" was simultaneously responded by all present; and the well-meaning, though bigoted tutor, added earnestly—

"Again I say amen! May the merciful JEHOVAH grant it, and avert all evil from this family!"

"One condition, however, I earnestly recommend to your consideration, dearest Josephine," observed Rabbi David. "These boys must be separated, except at those times when in your presence they join the family circle: prevented from conferring together and hardening each other's minds, there may be more hope of success from our united efforts to reclaim them. Josiah especially, if removed from the influence of his brother, may, from the natural docility of his character, be more easily reclaimed."

All present approved the judicious suggestion of the prudent Rabbi, who then summoned the objects of so much anxious deliberation to his presence, and in a calm, grave, but not harsh manner, apprised them of the way in which for the present their conduct was to be regulated. Elnathan, looking on his assembled friends with modest firmness, received in respectful silence his father's commands. He started, however, and betrayed a momentary feeling of regret, when he heard that he was to be separated from his brother, but quickly recovering himself, continued to listen, without offering either comment or expostulation. His emotion, though so soon repressed, escaped not the vigilant observation of his parents, and served to convince them that in this case Rabbi David had judged wisely.

Josiah had never raised his eyes from the moment of his entrance; he seemed deeply dejected, and had evidently been weeping bitterly. The lenient measures announced by his father had the momentary effect of brightening his tearful aspect, but when he heard that he was to be parted from his brother—that brother to whom he looked up as to a being of a superior order, and

to whose strength his weakness clung for support and consolation, his countenance fell, and he stood the very personification of hopeless grief; but as his brother was silent, he did not venture to speak.

Elnathan inquired of his father whether he might be permitted to apprise his friend, Henry Williams, of his present situation.

Anger lit up every feature of Rabbi David's face, and flashed from his eyes at a request which appeared to him so audacious, though Elnathan did not mean it so: he thought only of his friend's indisposition, and the anxiety which he would feel on his account. He saw, however, the impression his words had unintentionally made, when his father, in terms of reproachful displeasure, negatived his request, adding an execration on Henry and all connected with him, which thrilled through Elnathan's heart, and chased the colour from his cheeks. Elnathan disarmed his incensed father by a meek and dutiful reply, and the Rabbi recovering himself, forbade in milder terms all further intercourse between his children and the young man, who had so fearfully, though he hoped not finally, perverted them. Then demanding the present address of Henry Williams from Elnathan, he declared his intention of writing to him immediately, acquainting him with the future interdiction of all correspondence between them.

Elnathan sighed deeply as he heard the resolution of his father, but made no reply. The brothers were then conducted to two separate apartments on the ground floor, distant from each other, which had been hastily arranged to receive them.

Next day Josephine informed her daughter, Lewis, and the sisters, of the new arrival, and the addition it would make to their evening circle. Pleasure was the predominant feeling excited by this intelligence, not unmingled with surprise, but the slight reasons assigned for this unexpected visit, though it passed current with the sisters

and Lewis, who did not reflect on the subject, by no means satisfied Eliphalette. She thought she could discern an expression of trouble beneath the smile which her mother's benign features usually wore. Her tutor, too, looked unusually grave, and she thought she perceived him exchange a glance of peculiar meaning with Leovina, while Josephine was making the announcement. Her father besides, had evidently been much affected, for his countenance bore traces of recent emotion. All this, however, she revolved in silence, and expressed only the pleasure her brothers' presence would afford her.

The suspicions of Eliphalette were still more confirmed when evening came, and her dear brothers were introduced to the family circle. After the first bustle of greeting and congratulation was over, she saw clearly that all was not as it should be with Elnathan and Josiah. In vain, however, she sought for a moment's private conversation with either, the Rabbi and Josephine so engaged the party in general discourse, that no such opportunity occurred, and they separated without her being able to effect her purpose.


The state of alarm and self-distrust in which Elnathan retired to his pillow, operated beneficially in the advancement of his best interests, as it caused him to be earnest in his supplications for Divine help under the present trial of his faith. He was aware of the temptations placed in his path, by the lenient measures of his parents. Nor had the beautiful person, graceful carriage, and dignified modesty of Miriam escaped his notice, but happily he saw his danger in time, and he earnestly and fervently besought the God of his hope not to leave him to his own strength at this eventful period, nor was the prayer so sincerely breathed either unnoticed or unanswered, though its fulfilment was, indeed, as Elnathan had more than once emphatically said to his brother, "through much tribulation."

Rabbi David returned the next day to Leghorn, and

lost no time in writing a most reproachful letter to the Christian friend of his sons. He also wrote a long explanatory letter to the President of the College, and then with a heart unusually depressed, awaited the result of present proceedings at the cottage.

CHAPTER XVII.

TRIALS OF FAITH CONTINUED.

T was not without reason that Elnathan viewed with an apprehensive eye his present critical situation, and the hourly trials to which it subjected him. All that could be done by an intelligent and affectionate mother, zealous in the cause of a religion she considered holy and inviolable, and by a devout and learned Rabbi, who confined the possibility of salvation exclusively to that religion, was done to ensnare and perplex Elnathan. All the powers of argument and of ridicule—the authority of the synagogue—the collected wisdom of ages,—and the almost irresistible pleading of the most indulgent of mothers, were daily essayed, in order to shake the mind of this young and inexperienced convert, and lead him back to what these well-meaning persecutors called the path of duty. Nor were the intervals passed in solitude uninvaded by the same exercises, for the attention which Josephine and Rabbi Caleb were obliged to pay the rest of the family in their studies often drew them away, and left Elnathan to commune with his own heart. They were careful, however, to occupy the leisure their absence would have otherwise secured to him, by requiring him to transcribe every day, an assigned portion from books written to impugn Christianity, and invalidate any evidence adduced in its favour. This method of employing his time, presented a double advantage. It left him no

opportunity for objectionable meditations or study, and it kept up in their absence the subject they so constantly and pointedly enforced when with him. What a powerful and subtle mode of warfare was thus resorted to, in a contest apparently so unequal!—the object of it so young, and so far removed from all human advice or assistance—without books to consult, or a Christian friend to encourage him;—nay, without time even to think soberly or clearly on what was before him, much less to resort to the New Testament, which with his journals and papers, still remained in his possession, having happily escaped the notice of his otherwise vigilant friends. His evenings were spent in a manner, though less harassing, by no means less favourable to the views of his family. The domestic circle presented a picture so attractive to a mind of sensibility! No frivolous amusement, or idle conversation wasted these chosen hours of relaxation from severer studies. Josephine always sought to combine instruction with every pursuit in which her charge engaged, wisely considering the necessity of storing the female mind with companionable qualities, so that in after-life the intellectual powers of her adopted daughters might secure and retain the affection, at first perhaps engaged by their personal attractions only. She had the more merit in thus educating her family, as at that period her conduct had no parallel among those of her nation at Leghorn—dress, and an advantageous establishment for their daughters, forming the chief ambition of Jewish mothers. Elnathan was fully aware of the superior domestic comfort his home offered, and it required no small effort to bear with any degree of calmness the contemplation of eternal exile from scenes so alluring. But it is the glory of Divine grace, that its strength is perfected in human weakness, and its triumphs most striking, amidst circumstances apparently the most adverse. Elnathan was himself a proof of this in his steady perseverance through trials and temptations so adapted

to his case, and so seductive to a young and susceptible heart.

Josiah was subjected to the same course of discipline with his elder and more decided brother ; but in his case the contest was far, far more unequal. The salutary fears which guarded the steady Elnathan had no place in Josiah's mind. He remained for a time unwavering, and, therefore, rashly concluded he should never waver. He felt deeply his separation from his brother, and the impossibility of any particular intercourse at their evening meetings. To these meetings, however, wearied by the tiresome occupation of the day, he gave himself up with unqualified delight. The delicate and retiring manners of Rosette were far more dangerously alluring to this easily impressed youth than the more brilliant graces of her sister were to the discerning Elnathan, who, in the power of Divine grace, repelled the temptation firmly, and who daily grew more apprehensive for his brother, as he saw him heedlessly sporting on the brink of a precipice, from which he was every moment in danger of being precipitated, yet had no opportunity to warn him of his danger.

Eliphalette, convinced by every succeeding interview that something of deep import was hanging over her brothers, determined at length to question Leovina closely on the subject.

At first Leovina, acting under Josephine's strict charge of secrecy, evaded enquiries so embarrassing ; but she could not remain altogether silent to the oft-repeated questioning of her beloved Eliphalette, who, after giving her a solemn promise never to divulge her knowledge of this important affair to any of the family, managed to extort from her reluctant lips every particular which she herself knew or surmised.

With mingled astonishment and an interest she could not account for, Eliphalette revolved the information thus derived. It was the subject of her constant meditation

when alone, and gave to the evening meetings a tone of excitement she had never before experienced. With what complicated feelings did she survey her brothers during their limited and restrained intercourse, and how earnestly long for a few minutes' conference with them alone ! This, however, was wholly impracticable. Every day seemed to increase the vigilance of her mother, and to throw fresh impediments in the way of what she so ardently desired. Constantly brooding over the fruitless wish, an impulse of curiosity to know something of the nature of a book which had produced so wonderful an effect on the strong-minded and intelligent Elnathan stole over her, and filled her heart with intense desire to examine its contents. This desire daily exercised more power over her mind, though its accomplishment seemed altogether unattainable. She resolved, nevertheless, to watch for, and to improve any opportunity that might occur, of imparting her wish to Elnathan, not doubting that he would grant it if he possessed the power.

In due time Rabbi David received from Florence and Metz replies to his letters. That of Rabbi Alexander was such as might have been expected from his narrow-minded and exclusive zeal. It was little calculated to allay the anxious feelings of a father's bosom. He blamed with unsparing severity Rabbi David's indiscreet permission to his son to carry on a correspondence such as had passed between Elnathan and Henry Williams, and reminded him that he had predicted the result in his warning letter on the painful subject. He concluded by offering to receive back to the college these erring youths, provided the Rabbi would invest him with full authority to attempt in his own way their recovery from their present awful state of apostasy.

The letter of Henry Williams was of a very different description. Prejudiced as Rabbi David was against the writer, he could not but perceive, and even admire, the sweetness of spirit and meek humility powerfully exhi-

bited in every line. Yet though love pervaded every sentence, Henry compromised not any gospel truth in his reply. With affectionate solemnity he warned the Rabbi to beware how he dealt with his sons in this matter ; and besought him to examine their creed heedfully and prayerfully ere he, in his own person, renewed that rejection of the MESSIAH which had already cost his nation so dear. Many weighty and scriptural arguments were added by this excellent young Christian, and that they fell powerless on the veiled heart of the Rabbi was another proof of the inefficacy of the most evident truths savingly to affect the human mind, unless they be applied to the heart by God the Eternal Spirit, whose sole prerogative it is to influence and regenerate every vessel of mercy.

Rabbi David sent both letters to his wife, who communicated them to Rabbi Caleb and Leovina. They wondered not at the influence which Henry had acquired over Elnathan's mind, when they read his powerful and pathetic pleading, and they deeply regretted that any intercourse had ever been permitted with a character so dangerously fascinating. The offer of the President, though urged by the Rabbi to its immediate adoption, Josephine at once rejected, as affording no rational ground of hope, should their present mode of treatment unhappily fail.

It was the custom of Eliphalette to question Leovina frequently respecting the progress made in reclaiming her brothers. She, therefore, heard of these letters and the nature of their contents soon after their arrival. Leovina's comments on them made an impression on the mind of her charge, which she neither perceived nor intended ; and when Eliphalette besought her to procure for her a perusal of these interesting papers, she hesitated only because she was at a loss how to obtain for her darling the desired gratification. An opportunity, however, soon unexpectedly presented itself, and Leovina hastened to

embrace it. In this instance her absorbing love of Eliphalette, and habitual attention to her slightest wish, prevailed over her usual prudent foresight, and she reflected not on what might result from complying with a desire that appeared to her as only emanating from a natural curiosity.

Clara, the personal attendant of the twin sisters, had been for some time confined to her chamber by an attack of paralysis, which had partially deprived her of the use of her limbs. Every attention which humanity could dictate, or affection employ, was paid to the worthy sufferer, and Miriam and Rosette evinced for her a love truly filial. Josephine shared in their feelings, and always confided in this humble but valuable attendant as one of the family. All, therefore, relating to the youths, so interesting in her view, as affianced to her beloved charge, was communicated freely. Among the rest, the letters in question were submitted to her perusal by Josephine ; and when Clara had weighed their contents, as well as her confined knowledge of Italian (in which language Henry's letter was written) enabled her to do, she delivered them to Leovina to return to her mistress. It was late in the evening, and Josephine had already retired to her chamber. Leovina, therefore, hastened with the important papers to Eliphalette, who thus had sufficient leisure for their inspection. In the morning, without exciting suspicion or enquiry, they were placed in Josephine's hands.

The effect produced by Henry's arguments on the mind of Eliphalette did not appear either in her manner or in the few words she uttered when she returned the papers to her nurse. Her usual composed and quiet demeanour allowed not the nicest scrutiny to discern any impression which the nocturnal study had produced. But that it *had* produced a powerful effect was evident from the earnest desire which immediately took possession of her heart to confer with Elnathan, and pro-

cure a perusal of his book. Her wishes on the subject, and the strange interest it exercised over her mind, she described in a little billet which she addressed to her brother, and kept about her in the hope of an opportunity of delivering it into his hands at their evening meetings. A fortnight passed away, however, and no such opportunity occurred, till an auspicious moment unexpectedly placed Elnathan near her, while the rest of the party were engaged in attending to a new piece of music, admirably performed on the harp by Miriam. During the applause which her skill elicited, Eliphalette, unobserved, slid the billet into her brother's hand, who instantly concealed it, and turned to listen to an air which Rosette, in her turn, played at the desire of her aunt. His heart beat quick at this action of his sister, and he could hardly preserve his composure, nor did he once venture during the evening to glance toward that part of the chamber which she occupied.

Delighted at her success, Eliphalette watched for the remainder of the evening, with tender interest, every movement of her brother, and every turn of his expressive features. His open brow, and free unembarrassed manner, had before this evening convinced her that, though labouring under the imputation of hardened apostasy, he had a conscience void of offence. But she felt perplexed, and unable to account for this satisfactorily. She knew the integrity of his heart, and the solidity of his judgment, and had the highest opinion of those of her parents and tutor. Both parties, however, could not be right. This conviction increased her desire for further information on a subject so momentous, and the hope of soon acquiring it gave her a feeling of pleasure, to which her continued anxiety had of late made her a stranger.

CHAPTER XVIII.

THE STONY-GROUND HEARER.

THE billet of Eliphalette deeply interested her astonished brother. To comply with her desire if possible, seemed an imperative duty, yet his upright mind recoiled at the necessary concealment, and even stratagem, which the peculiarities of the case required. But he did not—he dared not hesitate. Rising as soon as daybreak allowed him to use his pen, he hastily transcribed the leading features of his journal in as small a compass as possible, with a note in reply to his sister, nearly to the same purpose as he had previously addressed Josiah during their memorable conference. These papers he enclosed between the leaves of the New Testament which he received from Henry Williams, and sealing it in a cover, he placed it in his bosom, in order to avail himself of the first favourable opportunity of presenting it. How fervent were the supplications breathed over this important packet! yet Elnathan did not divest himself of the precious volume without reluctant sorrow; but he had no choice; and his journal of that interesting period recorded a brief but ardent aspiration, that the God of the Scriptures would deign to make up to him this needful sacrifice of his written will, by inscribing it more and more influentially on his heart.

Many evenings revolved in the same trying manner ere Elnathan could accomplish his design. The eye of Eliphalette was constantly on him when she could elude that of her mother; but no trace of the effect her billet had produced was discernible in his countenance or manner. At length she observed him engaged in carelessly turning over a small basket of papers, chiefly her drawings of a cabalistic character. When he quitted it

he glanced at Eliphalette, and catching her attention, made a significant motion with his hand unobserved by any of the party. Her heart quivered with emotion; but she had the prudence and self-possession to repress her feelings. When the time of retirement arrived, without exciting suspicion, she requested Leovina to carry the basket of papers to her chamber, as she frequently devoted her early morning hours to the abstruse studies in which her tutor had taught her to delight. Beneath the papers lay Elnathan's packet! What an effect was it calculated to produce, if accompanied by the Divine blessing, on a mind that had so long and eagerly sought a more excellent and more spiritual worship than the heartless ceremonies Judaism presented!

While events thus interesting, unthought of by Josephine, were quietly transacting beneath her roof, her heart was elated by hope. Josiah, encircled by the web of Jewish sophistry, continually assailed by the arguments of Rabbi Caleb, to which he was wholly incompetent to reply, and the earnest pleadings of his mother, who daily wept before him, began to give way:—and this, too, at a time when his self-confidence was at the highest, and he secretly plumed himself on his steady perseverance! But, alas! the good seed had fallen on stony ground; persecution and tribulation tested its nature; it was scorched by the fiery trial and perished!

His parents, and Rabbi Caleb, loaded the facile boy with caresses and applause, when at length they won from him an assent to abjure the Christian heresy. For the purpose of having him within reach, they arranged that he should be placed for a time with the presiding Rabbi of the synagogue at Leghorn; and Rabbi David confided the case to him and certain elders of the community, whose assistance was necessary in the act of abjuration. Josiah made no objection to this arrangement, but earnestly sought permission to see Elnathan before he quitted the cottage, for though his heart had become

alienated from the truth, his fraternal love was as fervent as ever. His request was, however, decidedly negatived ; —his mother softening the refusal by the assurance, that the separation would be transient, as she hoped Elnathan, yielding to the power of the true faith, and the just authority of his parents, would soon join him.

That Josiah might not have time for reflection or repentance, his rejoicing father hurried him away to Leghorn ; but at the suggestion of Josephine he was permitted to take leave of Eliphalette and the sisters. For his parents' views this step was a judicious one ; for Josiah's heart felt considerably lightened by the reflection, that now the sweet Rosette was not lost to him for ever, and that at no distant day he should return to his beloved home, to quit it no more.

Eliphalette was made aware by the exulting Leovina of Josiah's recantation ; but though she made no comment on the communication of her nurse, the grave expression of her features might have been construed into a feeling far short of approval. Leovina, however, did not perceive this, and amidst her own joy on the occasion, was less observant than usual, though had she been even more circumspect the feelings of Eliphalette were enshrined in her heart too deep for the reach of human observation.

The absence of Josiah from the evening meeting surprised and alarmed Elnathan ; but it was not once alluded to, and he ventured not enquiry. He was not long left, however, to endure the uneasy feelings of suspense, or vague conjecture. Early next day, Josephine, and the tutor, with triumphant joy, imparted to him the recent conduct of Josiah, and his present destination.

Though Elnathan had of late anticipated the possibility of such an event, its realization, for the moment, completely subdued his fortitude, and he wept bitterly. His distress, however, elicited no compassion from these

prejudiced auditors ; on the contrary, they reproved him sharply, and exhorted him to retrace his steps, and to hasten to follow the wiser example of his younger and worthier brother, over whom he had abused the influence of fraternal love, using it ensnaringly, to pervert him from the ancient and only true faith. This accusation at once restored Elnathan to his usual self-possession : he defended himself firmly, yet without losing sight of the respect due to his accusers. Before they separated, his mother assured him that he must speedily decide on his future conduct, and either join Josiah at the house of the presiding Rabbi, or become an alien, and an outcast from his family and nation.

“Rely not on a father’s love, or a mother’s weakness,” added she, impressively ; “the cause of GOD is dearer to us than a thousand sons. We have—we will have—none but obedient children. Consider well, therefore, what you are about to do ! In a week’s time Josiah will make his solemn recantation, in the presence of chosen elders of the synagogue. You must either share in that act, or from that day you shall have neither father, mother, friend, nor home.”

Elnathan, had he been able, had no time for reply to this severe denunciation, for his mother and the Rabbi quitted him as soon as she had done speaking. His sorrow was inexpressible, and his young heart, pierced as with a dagger, by words so severe and affecting, bled at every pore. But, though unhappy, he was not permitted to be unstable ; and after a short space devoted to the expression of natural feeling—for Christianity by no means excludes such—prayer soothed his aching bosom ; and the SPIRIT of all grace poured the soft balm of heavenly consolation on his wounded mind.

The friends of Elnathan having no hope of subduing him by gentleness, now resolved on a complete change of measures. He was no longer permitted to quit his apartment, except for a short period in the course of the

day, when the rest of the family were engaged. Then, accompanied by the tutor, he was allowed to take exercise in the garden ; but the salutary effect of these airings was negatived by the unceasing exhortations of his zealous companion : and often Elnathan voluntarily relinquished his walks, to avoid hearing the blasphemous remarks on Christianity, and its Founder, which the Rabbi constantly mingled with his discourse.

Eliphalette, in the meantime, perused the New Testament and her brother's papers with eager and deep interest. Once more she prepared a brief billet for Elnathan ; but he appeared not at the evening meeting—equally to her surprise and regret. At the hour of retirement, she heard from Leovina the cause of his absence, and that unless he returned to his duty she would see him no more. The effect of this unexpected intelligence on the heart of Eliphalette did not appear in her look or manner, as she listened to her nurse ; but that it *had* a powerful influence, and that the feelings she so resolutely avoided giving vent to were preying on the springs of life, was fully evinced by the event.

Josephine having resolutely repressed all the fond feelings of maternal tenderness on behalf of her obstinate and apostate son ; the further indulgence of which she considered as sinful in the sight of heaven,—urged her husband to apprise the father of their adopted daughters of the afflicting event, and to request to be informed of his wishes respecting it. To give time for Rabbi Joseph's reply, the period assigned for Elnathan's final decision was enlarged, but without any explanation of the cause being afforded him. The continuation of his confinement, however, proved that the fiat pronounced by his mother had undergone no modification, and so harassing was his present uncertain situation, that he felt rather disappointed than relieved at the unexpected delay.

In this posture of affairs, Josephine had a little more leisure to look around on the state of her family. She saw with alarm that her darling Eliphalette was fast

losing her appetite, and the soft bloom of her delicate complexion. Leovina shared her anxiety on this subject ; but Eliphalette declared that she was quite unconscious of any ailment, and affected to smile at what she termed their causeless fears, attributing them to the exuberance of maternal and friendly love. Thus silenced, no further allusion was made to the subject in her presence, though a slight change, day by day, evinced itself in her appearance.

A more distinct and striking alteration was observable in Lewis. His health had indeed improved of late, but his mind by no means kept pace with it. He grew careless and indolent, and entirely neglected all his usual pursuits. His time was chiefly passed in puerile sports, or in the more retired part of the garden, sauntering away hours in a listless manner, alike deaf to the voice of entreaty or of authority. At first, Josephine had some little influence with this wayward boy ; and at her command he returned for a time to his duty ; but ere long he threw off all restraint, and adopted habits of wild eccentricity. He was seldom present at meals with the family, but took a portion of his food to his favourite garden haunt, where he now spent most of his time. At the evening meetings he was no longer to be seen ; and though he retired to his bed-room at the usual hour, he seldom slept in bed, taking his repose on the floor without undressing. Conduct such as this could not long be endured, and Josephine entered his chamber early one morning to expostulate with him on the subject. He listened quietly ; but she could obtain no answer. Even the name of Eliphalette, once so powerful in its effect on his mind, made no impression. At length Josephine informed him that if he persisted in his present unaccountable course of conduct, she must send him to England, for her house could no longer continue to be his home. At these words Lewis looked up, and with a vacant stare repeated several times — “ England ! — home ! ” — and bounding past her, escaped into the garden.

"The boy has lost his senses!" exclaimed the alarmed Josephine, as she hastened to state what had passed to Rabbi Caleb and Leovina. The advice of the most able physician was at once resorted to, but the case proved a hopeless one, for Lewis was not the subject of madness, either raving or melancholy. His faculties slowly yielded to a state of absolute idiocy, which admitted neither of alleviation nor cure.

At this period of trial Josephine felt some relief in the arrival of Rabbi Joseph and his son Simeon, especially as their presence seemed for a time to interest and awaken the dormant faculties of the ill-fated Lewis. The good Rabbi, deeply interested in the welfare of his friends, had preferred answering the letter of Rabbi David in person, in the hope that his presence might be serviceable, and that he should happily witness the restoration of peace to a family he so dearly valued.

CHAPTER XIX.

THE TRIUMPH OF FAITH.

THE unexpected arrival of their father and brother was a joyful event to the Twin Sisters. At the request of Rabbi Joseph the cause of their visit was communicated without reserve to his daughters by their kind aunt. Former discussions respecting the friendship entered into between Henry Williams and Elnathan had in some measure prepared them for the result. They were, therefore, not so much surprised as grieved for the affliction of their beloved relatives. Eliphalette was present on this occasion, and displayed strong emotion, as Josephine, with tears, deplored the hardened apostasy which Elnathan still evinced. The tender mother forgot her own sorrow to soothe that of her darling child. Eliphalette, as if to escape this demonstration of maternal

tenderness, suppressed by a powerful effort the painful feelings which agitated her, and appeared to resume her usual composure. From that time, however—though she always seemed pleased, and wore a look of peaceful serenity, a smile was never seen on her sweet features. This fact was recollected by her friends at an after scene of exquisite sorrow, connected with this idolized creature.

Elnathan was now subjected to a species of well-meant and even affectionate persecution, exceedingly trying to his generous spirit. Simeon, himself so amiable and so interesting, considered as the brother of the captivating Miriam, with an earnestness that in any other cause must have proved irresistible, assailed the heart of his destined brother. How eloquent—how persuasive—how plausible—how pathetic were the arguments of this worthy young man! Again, and again, unwilling to relinquish his desire of winning Elnathan and restoring him to his family, did Simeon charge to the return. He saw and admired the elevated qualities that adorned the mind of the admirable youth, and his spirit yearned over him as he anticipated the consequences of his obduracy; but his efforts were unavailing. Elnathan, though he acknowledged the pain it inflicted on him to resist the generous entreaties of Simeon, remain firm and unshaken, and the brother of Miriam was at length compelled to give up the case as hopeless and irremediable.

The afflicted father now felt it to be his painful duty to lay this affair before the presiding Rabbi of the synagogue at Leghorn, and the select elders of his community. They agreed to assemble at the cottage on the ensuing evening, when Elnathan was to be brought before them; formally made acquainted with the consequences of his final perseverance in apostasy, and a time assigned for receiving his ultimate determination.

This resolution was communicated to Elnathan by the father of his affianced bride in the most courteous and im-

pressive manner, and the kind-hearted Rabbi, moved by the youth and affecting situation of his intended son, besought him with tears to pause and consider yet again, ere he came to a decision which would for ever banish him from his family and nation here : and, what was still more momentous, would cause him to be a miserable outcast from the presence of an offended God hereafter.

What torturing trials were these affectionate remonstrances to the loving heart of Elnathan ! But though they afflicted they did not move him : he firmly withstood the venerable pleader, and avowed his readiness to meet the predicted result. Nevertheless, he evidently spoke neither in an obstinate nor unfeeling manner, and his expressive features and tearful aspect bore witness to the agony of his feelings. Rabbi Joseph retired, therefore, more in sorrow than in anger from the fruitless attempt, and gave in his report to the family with mingled emotions of pity and regret.

The hours that were yet to pass ere Elnathan would be called on to meet the assembly, convened to decide on his temporal destination, were chiefly spent by him in fervent prayer, or profound meditation. After the visit of Rabbi Joseph, he was mercifully left to the communing of his own spirit. The peaceful approach to the footstool of mercy, which this opportunity afforded him, had a salutary and invigorating effect. A sweet and holy tranquillity succeeded to the tumultuous feelings of natural sorrow, which had wrung his lacerated bosom. Divine consolation flowed in on his soul, filling it for the time with joy unspeakable, and full of glory. He was astonished at his own feelings and the hope full of immortality that opened before him, and seemed to cast in the shade the things of time and sense. He now clearly discerned, that *Christian* sorrow, however poignant, differs widely from that of worldlings, and feeling strengthened from above to meet the impending trial, his ardent supplications for Divine aid were turned to strains of thanksgiving and praise.

Tried believer!—take courage: trust the LORD JESUS, even where you cannot trace him; and be assured, that among the myriads now surrounding HIS throne in glory, not one ever trusted him in vain!

The elders held their meeting in a large apartment on the ground floor of Rabbi David's cottage. The parents, Rabbi Joseph and his son, the tutor and Leovina, were allowed to be present on this interesting occasion. The presiding Rabbi of the synagogue, in virtue of his office, took the chair. Elnathan was introduced by Rabbi Caleb. His youth, prepossessing countenance, and the propriety of his demeanour, equally free from undue boldness or awkward timidity, caused a sensation favourable to him in the whole assembly, and the President expostulated with him in terms far milder than he had ever before been known to use in similar cases of confirmed apostasy. Elnathan conducted himself with humility and respect towards his judges, but no arguments could shake the firm purpose of his soul. Persuasion and reproof, entreaties and threats, were alike unavailing: passion began to evince itself among the assembled elders, and to mingle with their discussion, but he remained calm and undaunted. He was not permitted to offer any defence of his faith, but the few words which he *did* utter, when called on to state his determination, were spoken in a spirit of patient sweetness, in strong contrast with the increasing violence of his prejudiced judges.

And now, as a last effort, a most affecting appeal was made to the feelings of Elnathan, by his parents. Humbled at the feet of their child, they besought him to yield—if not for religion's sake—at least for theirs. The father could not finish his supplication, but his pleading eyes, raised to those of his son, were more eloquent than language. The mother, in broken accents, implored him who once was her dearest hope, to save her heart from breaking. What a moment of martyrdom

was this to a dutiful child! His whole frame was convulsed,—the dew of agony was on his brow,—and though he was graciously kept firm in the truth, nature gave way at the humiliating and unnatural spectacle of kneeling parents; and he sunk beside them in a swoon, from which he was with difficulty recovered.

After a space of two hours, passed in earnest deliberation, Elnathan was again brought before the assembled elders. His parents had retired from a scene too touching for their endurance, and a settled calm had succeeded to the late excitement among his judges.

The President, in a cold determined manner, informed Elnathan that he would be allowed till that hour on the ensuing evening finally to decide between excommunication in the synagogue and excision from his family, or attaching his signature to an act of abjuration of his awful heresy.

"This," added the President, "is our immovable resolution. Unhappy young man! to whom a fond father and agonized mother have knelt in vain, faint, indeed, is our hope respecting you. But for their sakes we extend to you this last opportunity. May you be led to retrace your steps before it be too late, and ere the gate of mercy be closed against you for ever!"

Elnathan heard the sentence in silence, and on the breaking up of the assembly retired to his chamber. Rabbi Caleb soon after entered the apartment, bearing in his hands a bottle of water and a small loaf, and informing Elnathan that he should be left to himself till the following evening, when it was hoped that he would be in a more submissive frame. He then departed, locking the door after him.

Rabbi Joseph had expressed to his son some anxiety respecting Miriam's peace of mind, should Elnathan persevere in his resolution. The tender parent feared, lest the fine qualities of this extraordinary youth should have impressed the heart of his daughter, affianced as she was



THE TRIUMPH OF FAITH.

to him, in such a manner as to compromise her future happiness. Simeon shared his father's solicitude on this delicate subject, and next day, inviting Miriam to a walk in the garden, while Rosette was otherwise engaged, he tenderly besought her confidence, informing her of the result of the preceding evening. With the utmost simplicity Miriam met her brother's affectionate inquiry, and her reply evinced at once the frankness and decision of her character. She owned, with modest ingenuousness, that her father's choice met her entire approval; and had Elnathan retained his religious integrity, her heart would have ratified it without reluctance. "But," added she firmly, "an angel, were he an apostate, should never call me his. He who has no part or lot in the Holy Nation, can have no share in my affection. Fear not for me, therefore, my brother; your sister will never disgrace her faith or her sex, by yielding even for a moment to a weakness so culpable. The hour that cuts off Elnathan from his people and family, will also efface all favourable thoughts of him from my memory for ever."

Simeon folded his sister to his bosom with approving love, and hastened to set his father's heart at ease respecting her. All the family applauded her conduct; and Josephine felt thankful that the gentle Rosette was happily spared a trial she could not have met with the noble spirit of her sister.

Eliphalette listened with intense interest to her mother's affecting recital of the events of the preceding evening. In this case there was no need of effort to suppress her emotion, for all present shared it, in a greater or less degree, as Josephine pursued the affecting theme. When she had finished, her auditors in turn expressed their views of a case so peculiar, with the exception of Eliphalette; her tears continued to flow, but her grief was a silent one, and no remark escaped her lips.

In the evening of this trying day, the elders were true to their appointment. The parents and friends attended

as before. A death-like stillness pervaded the solemn assembly, when the President requested that Elnathan might be brought before them. Rabbi Caleb, to whom the key of the apartment in which Elnathan was confined had been entrusted, undertook the office. But what was his surprise to find the apartment vacant! The bottle of water and loaf remained untouched—the bed had not been slept in—Elnathan had departed! The mystery was soon solved. The chamber window was open, and a ladder rested against the garden wall, which had evidently aided his flight. On the table lay a note addressed to his parents; this the disconcerted Rabbi conveyed to the President, as he made known Elnathan's escape. The rage and disappointment of the assembly were extreme, and execrations on the head of the devoted youth burst from every mouth, except those of his parents. They could not curse, though they renounced their son. Nor did Rabbi Joseph or Simeon approve of this unseemly conduct: and, to put a stop to it, the latter requested that Elnathan's letter might be read, ere he was finally condemned. This proposal was instantly acceded to. The paper was blotted in several places by the writer's tears; and the words were traced by an unsteady hand. Its contents were as follows:—

“Unalterably attached to the religion of JESUS, I cannot again encounter my venerable parents, as last I saw them. Father! endeared to me by a thousand ties—Mother! more precious than the life you gave me—my God only have I preferred before you. To save you the sorrow of casting me from your presence, I go into the exile you have pronounced; but whatever be my destiny, filial love burns in all its purity in my heart. In all save what appertains to religion, command me without reserve. I go to await your will at Florence, in the house of my friend.

“ELNATHAN,”

“All is over!” said the President, as he concluded the letter. “Our duty is a painful one, but it must be performed.” He then rent his garment, as for the dead, and all present followed his example. Ere they separated, it was arranged that the sentence of excommunication should be publicly pronounced in the synagogue at Leghorn, on the coming sabbath, and that the family should assemble on the following day to mourn for their son, as for one who had been taken from them by the hand of death. As Miriam had been regularly affianced to Elnathan, the contract could only be dissolved by divorce or death. A divorce could be refused. It was therefore decided that Miriam, arrayed in the weeds of a widow, should join the family in the act that commemorated the death of their son, and immediate preparations were made for this awful scene of Jewish bigotry and intolerance.



CHAPTER XX.

THE HOUSE OF MOURNING.

IN accordance with the sentence of the Rabbins, the first part of which, excommunication, had been pronounced at morning prayer, instead of on the sabbath, as was at first intended, Elnathan's father, arrayed in a long mourning cloak, and having his upper garment rent as for the dead, was formally received at the inner door of the synagogue, on the sabbath eve, at the hour of public worship. He was conducted to his seat with the usual solemnities observed towards mourners; and the same course was pursued on the sabbath-day. Josiah was not permitted to appear in his father's train, his presence having been from prudential motives dispensed with by the presiding Rabbi. He had indeed fully

renounced the Christian faith, but no argument could shake his fraternal love : it was, therefore, agreed that he should not, at present, be made acquainted with his brother's fate, lest the event that sealed their final separation might affect a mind so weak and unstable.

The week of mourning commenced on the morning succeeding the sabbath ; and the chamber in which the elders who judged and condemned the young confessor of JESUS held their meetings, was chosen for this scene of solemn mockery. The mirrors were covered with white cloths ; the light of day excluded ; and the memorial lamp for the dead shed its feeble rays on the sad assembly. Low seats, slightly raised above the floor were ranged for the mourners ; and in a corner, at the upper end of the room, stood the ewer of water, basin, and towel, which cabalistic usage appointed to refresh the hovering spirit of the departed. The first meal of eggs and salt were placed on a low board, near the seat of the mourners ; a numerous party of friends were seated round the chamber, for the double purpose of reciting the customary prayers, and condoling with the bereaved—all was ready ! Bare-footed, and with rent garments, the afflicted parents first took their places ; the father and brother of Miriam then led the youthful mourner, clad in a widow's garb, to her place at the right hand of Rabbi David. The seat next Josephine was intended for Eliphalette ; and Rabbi Caleb, when the rest of the party were arranged, went to assist Leovina to conduct her to it. From the time her brother's fate was made known to her, Eliphalette had appeared to collect all her fortitude to console her parents, though it was evident her heart was agonized by the event, and her sufferings rendered more acute by the suppression of all outward exhibition of them. On this eventful morning, the Rabbi found her ready to descend at her parents' summons, but he could not help remarking that her lovely countenance wore an unnatural expression of agony. To conceal her figure from the crowd of per-

sons to be expected, at a time when access is free to all, Leovina had thrown around her a long mourning mantle; and she was still farther shrouded by a crape veil, floating in light folds on her fair and well-turned neck. Pale as monumental marble, this attire made her appearance almost unearthly, and her affectionate tutor's heart was filled with apprehension for the consequences which her present excitement might produce. Leovina shared his anxiety for a life so precious, and would have dissuaded Eliphalette from attempting to join her family, amidst a scene so harrowing to a young and tender heart, but she would neither be dissuaded nor detained. In a tone of voice unnaturally calm and hollow, quite unlike its usual sweetness, she declared her determination to be present, and they did not venture further opposition to their idol's will, but proceeded at once with her to the chamber of the mourners.

Hitherto the preparations intended to degrade, and destroy from among them the name and memorial of one united by a faith tried in the fire, to the LORD of life and glory, seemed to proceed without interruption, both in the synagogue and in the family. But the eye of a just GOD and SAVIOUR marked their proceedings; the arm of retribution was extended to change the semblance of sorrow into an awful reality, and the barbed arrow of Divine vengeance was permitted to pierce the hearts of Elnathan's parents through that of their most cherished child.

Supported by Rabbi Caleb and Leovina, Eliphalette reached the mourners' apartment. Pausing a moment on the threshold, as if to recover from the unusual exertion, she gazed with intense interest on the scene before her, and shuddered, as if appalled by its impressive solemnity. Her lips quivered, but no sound escaped them—her pale cheek became still paler—her bosom heaved with agony, too mighty for mortal sufferance—her sweet features changed, and became invested with a death-like expres-

sion. The conflict that so powerfully agitated her delicate frame was momentary in its duration, but terrific in its effect. She pressed forward to reach her mother, but failed in the attempt, and sunk lifeless at the feet of Leovina.

To paint the scene that ensued is impossible. Now, indeed, was the cottage of Rabbi David the house of mourning, too deep for description and too sacred for cold comment ; let the veil of pity conceal it, and silent awe attend the judgments of the MOST HIGH !

When the week of mourning had passed by, and the intense feelings of agony had yielded to a calmer, though not less acute sorrow, the parents of the departed Eliphalette, her tutor and nurse, the Twin Sisters, their father and brother, were assembled together in the room, where once the bereaved family had passed such happy evenings. Every article in this chamber, which belonged to Eliphalette, had been previously removed to her sleeping apartment. In assisting at these arrangements, Leovina found a small packet under the cushions of her nursling's seat ; this she had laid by at the time unexamined, and now brought forward for Josephine's inspection.

The sorrowing parents had already considered their cup of afflictions full even to the brim. They now found their anguish had not yet attained its destined height : the cup must overflow ! on opening the packet they discovered the Testament of Henry Williams—the billet and papers of Elnathan, and a brief note, penned by the departed Eliphalette, in which she avowed her firm persuasion that JESUS OF NAZARETH was the true MESSIAH, deplored her separation from Elnathan, and glanced at the agonized conflict she endured from a concealment which she felt was breaking her heart.

A cry of horror burst from Josephine, and mingled with the groans of inexpressible anguish to which the father and Rabbi Caleb gave utterance at this unexpected

disclosure. Their lamentations, however, were as nothing contrasted with the wild despair of Leovina. She saw in an instant that she had been chiefly, though unconsciously, instrumental in this deplorable event. In rapid accents she detailed to her astonished auditors all that had passed on the occasion between herself and Eliphalette then added passionately—

“*I mutilated her body, and I have destroyed her soul!*” then rushing from the chamber she hastened to the covered gallery, her eyes flashing with the fury of madness and unendurable woe. The whole party hastily followed the miserable creature, apprehensive of the consequences of her present frenzied state, and anxious to soothe her. She halted at their approach, and seizing hold of Rosette, exclaimed, “*You insulted and despised her when first you met,*” and threw the innocent girl from her with a violence that threatened fatal effects. Simeon hastened to his sister’s rescue, but too late to save her from receiving a wound on her forehead, the sear of which she carried to the grave. Rabbi Caleb now advanced to assist in arresting the further progress of Leovina, but aware of his intention, she uttered a laugh so fearful, that it appalled all present, and flew onward to the spot from which Eliphalette had fallen in her infancy. To step on the parapet, and spring from it, was the work of an instant! Josephine was borne fainting from the horrible scene, and Rabbi Caleb and Simeon hastened to the garden. The victim of her own ungovernable passion lay before them miserably mutilated, but she still lived. A few hours, however, happily terminated her sufferings, which were very great, though the power of speech was gone, and she showed no signs of mental consciousness.

At the earnest supplication of Josephine, the afflicting disclosure respecting Eliphalette’s departure from the faith of her fathers was confined to the family party. To spare her mangled remains the indignity of a felon’s

burial, the awful catastrophe of Leovina was attributed to accident. She was interred with all the honours due to a child of the family, next to *her*, who had been the sole idol and object of her melancholy existence, inordinately cherished in life, and fatally clung to and followed in death.

In order to draw Josephine from a spot where scenes so heart-rending had followed in such rapid succession. Rabbi David removed his family to a commodious dwelling in Leghorn, and shut up for the present his favourite cottage. Rabbi Joseph urged his friend to arrange his affairs so as to allow of his quitting for ever a place where his trials had been so severe, and where everything would tend to keep alive the remembrance of his sufferings. In the synagogue his eldest hope had been excommunicated—its records would perpetuate the melancholy fact—in its cemetery lay his only daughter and her faithful, though mistaken nurse. He pressed him, therefore, with all the ardour of sincere friendship to join him in England, and make that favoured country his future residence. The pleadings of his friend had their due weight on the mind of Rabbi David, he promised,—and Josephine ratified that promise,—to dispose of his affairs, so as to accompany his wife and their adopted daughters to England, with an intention of finally settling there, when Josiah had attained the age required to complete his union to Rosette.

On their departure for England, Rabbi Joseph and his son were accompanied by the unconscious Lewis. To spectators, the youth presented an affecting sight, but moving as it was, to behold youth, talents, and moral amiability, thus sunk in incurable imbecility, this object of humane commiseration needed it not. He was in his present state alike unconscious of joy and sorrow, and his amended health seemed to promise a lengthened existence. Had he retained his mental powers, devoted as his inmost soul was to the lost Eliphalette, there was

reasonable ground to apprehend that his ardent spirit would have hurried him to the commission of some deed yet more appalling than the closing act of the self-immolated Leovina,

CHAPTER XXI.

CHRISTIAN COMMUNION AND CONSOLATION.

UNABLE, as he stated in his note, again to encounter a scene so harrowing to his dutiful heart, Elnathan resolved on quitting the cottage as soon as the family had retired to their repose. To effect this was not difficult, and he gained the outside of the house in perfect safety. After a few moments given to prayer for the beloved relatives he was leaving, in all human probability for ever, he took the road to Leghorn. At the cool hour of midnight, guided by the cloudless brilliancy of an Italian moon, then at her full, such a walk, under almost any other circumstances, would have been productive of the most pleasing sensations ; but Elnathan's heart was too deeply affected by his peculiar situation to receive any impression from external objects. The sorrow, however, which afflicted his heart was chastened and alleviated by Christian hope :—"that good hope through grace, which endures as seeing Him that is invisible."

Elnathan reached Leghorn without impediment. To procure a conveyance to Florence was easy, and he arrived at that city, greatly revived in the anticipation of once more embracing his beloved and now only earthly friend. Fearful, however, that his unexpected appearance might have an injurious effect on the delicate health of his friend, though he fondly hoped to find him convalescent, Elnathan sent a note to apprise him of his arrival. It was speedily answered in person by Henry's uncle, who welcomed him with cordial love, and proposed

his immediate removal to their house. Elnathan was forcibly struck by the expression of sorrow that clouded the benign features of this good old man, and eagerly inquired how Henry was : he shook his head.

"Prepare, my dear Elnathan," said he, mournfully, "to see your friend greatly altered. Alas ! I fear, I much fear, Henry is on his death-bed."

This intelligence fell on the heart of Elnathan as an ice-bolt. He could neither speak nor weep, but followed in silence to the residence of his friend. When he reached the house, he gave way to the agony of his grief. At length a gush of tears relieved his bursting heart, and composing himself as well as he could, he ascended with the afflicted uncle to Henry's chamber, and in the next instant he was strained to the palpitating bosom of the invalid, with a fervour worthy of a friendship so hallowed. What a moment of deep interest was this to the dying Christian, and to the dear youth whom he had been instrumental in leading to JESUS ! With what emotion did they contemplate each other !

"My preserver—my friend—my brother—my *Christian* brother !" Henry exclaimed, as supported in his bed by his fond uncle he addressed his beloved guest. Epithets as tender, but in broken accents, fell from the lips of Elnathan, who knelt at the bed-side, bathing the hand he clasped between his own with bitter tears. At length the uncle of Henry prudently interrupted an interview too affecting for the strength of the delicate youth, and led Elnathan from the chamber, till each had in some measure regained their composure.

From that moment Elnathan devoted himself entirely to his friend. He saw with feelings of indescribable sorrow that there was no hope, and suppressed with admirable fortitude all selfish complaints, that he might administer every possible attention to the dear sufferer. Henry was in the last stage of a rapid consumption, but though frequently the subject of severe pain, he was

divinely supported by the adorable SAVIOUR, and it was a privilege to be near him. Elnathan had a pallet placed next Henry's couch, and never quitted him. He administered every cup of medicine—watched every look—and anticipated every wish of his expiring friend. Henry's overflowing love for this interesting young convert, an exile and an outcast for the REDEEMER's sake, was equally intense. Their devoted affection for each other touched every beholder with compassionate pity at the near approach of the moment destined to sever hearts so firmly united.

When Henry was able to converse, many important communications took place between the friends. The sufferings of Elnathan could not but affect his dying friend, and he gently and continually sought to strengthen his mind by the strongest consolations of the blessed Gospel. Most profitable were these moments of Christian communion to Elnathan. He daily evidenced a growth in grace and an increasing spirituality of mind, which reflected back its mild light on the last hours of his friend, and Henry saw with joy inexpressible that the ETERNAL SPIRIT was continually carrying on HIS gracious work in the heart of the object he held so dear.

It was the earnest wish of Henry, that he might witness the admission of Elnathan to Christian privileges ere death separated them. The accomplishment of this wish was not difficult. An English clergyman, then resident at Florence, had for some time visited Henry, who was greatly endeared to him by the heavenly-mindedness he exhibited, and the patient sweetness with which he endured the progress of his wasting malady.

Mr. Power daily prayed with the amiable sufferer, and being convinced of Elnathan's sincerity, hesitated not to comply with Henry's desire. The important ceremony was necessarily private. Henry and his uncle were the only witnesses, and it was a moment rarely equalled in Christian experience, when Henry, at the close of the

sacred rite, received in his arms his Christian brother, now recognised as such by his beloved uncle, and by the worthy minister.

Next day witnessed an equally hallowed scene. Mr. Power administered the holy ordinance of the Lord's Supper to this little Christian band, and never were the precious memorials of a SAVIOUR'S dying love partaken of with holier joy, or more reverential delight. Each heart seemed to be filled with the love of GOD, and to glorify HIM in the Spirit, rejoicing in CHRIST JESUS. Henry said that now all the desires of his soul were accomplished, and he awaited the hour of his dismissal, which evidently approached swiftly, with steady firmness, and the full assurance of a hope founded on the Rock of Ages.

He often remarked, with the intention of consoling his dear uncle and beloved friend, how highly the LORD had favoured *him* above many. He had been early led in the ways of truth—mercifully preserved from the many snares which wealth places too frequently in the paths of heedless youth—and as a crowning mercy, his ardent prayers for Elnathan had been fully answered. Those prayers had been offered fervently, but in much weakness, and rather with a desire than an expectation of their fulfilment; but he had lived to witness the plenitude of Divine grace bestowed on his preserver and friend. “And now,” added the expiring saint, “this adorable SAVIOUR is taking me from a life of sickness, temptation, and warfare, to be with HIM for ever, in the realms of ineffable glory!”

Though thus employed in promoting by precept and example the spiritual concerns of Elnathan, his temporal interests were not left unregarded by his friend. Henry was not of age; but he imparted his desires on this head to his indulgent uncle, who assured him his wishes should be scrupulously attended to; kindly adding—“It will be of easy performance, my

dearest Henry, as next to yourself, this interesting youth has won the largest place in my affections."

Henry survived this conversation only a few days; his last hours were free from suffering, and full of peace. Sensible to the last moment, his love of Elnathan was evinced in its closing act. Placing the hand of his friend in that of his uncle, as they knelt by his couch, he said earnestly to the latter, "you have promised;" Mr. Williams understood the allusion, and responded to the tender appeal. "I *have* promised, and I will perform; God is my witness!" said he, solemnly, "he shall be my son, and I will be to him an indulgent father." An expression of delight beamed on Henry's face, and gave a momentary brilliancy to his eyes. It was but momentary; in the next instant, with an invocation to JESUS on his lips, his eyes closed for ever on this mortal scene, and his emancipated spirit was rejoicing before the throne of God.

This trying dispensation could not but be felt poignantly by Mr. Williams and his newly-adopted son; but they mourned as Christians; and while their tears, embalmed, as it were, a fallen blossom, they could and did rejoice, in the sweet assurance of the dear departed having entered fully into the joy of his LORD. *There*, in the appointed time, they humbly hoped to join him, and for ever unite with him, and all the glorified spirits of just men made perfect, in universal Hallelujahs, "to HIM that sitteth on the throne, and to the LAMB for ever and ever." With these blissful anticipations they comforted each other.

The remains of Henry were conveyed to England for interment, accompanied by Mr. Power, who kindly undertook the friendly mission. The close attention paid by Elnathan to his beloved friend, and the shock inflicted by his demise, on a heart so greatly tried before, for a time consigned him to a sick bed. Mr. Williams would not leave him in this state to hirelings, and therefore de-

ferred his own return to England till Elnathan was sufficiently recovered to accompany him. True to the promise which he had given to Henry, and the performance of which he had so affectingly claimed in his dying moments, Mr. Williams resolved never to separate from the son of his adoption, who became daily more and more endeared to him as the son of his love.

Unknown to Elnathan, his paternal friend wrote to Rabbi David a conciliatory letter, detailing his affecting loss and the present situation of his son. He also mentioned his future intentions respecting him, and assured the Rabbi that his family should always be allowed free access to him, and enclosed an address where letters could be forwarded, should the Rabbi decline to visit them while at Florence. To this feeling and Christian letter no reply was vouchsafed; and the writer rejoiced in his precaution, that Elnathan might not be unnecessarily wounded. He next caused private inquiries to be made respecting the family, and thus learned the fact of Eliphalette's death, so soon followed by that of Leovina, and the family's removal from the cottage. This affecting intelligence was also carefully withheld from Elnathan, and Mr. Williams rejoiced when they quitted Florence to proceed to England. Before their departure, however, Elnathan was anxious to visit the church of the Benedictine convent, where the portrait, of his sister, as the Virgin Mother, was worshipped by her votaries. Mr. Williams accompanied him in his visit. Elnathan declared the likeness an admirable one; and his friend admitted that he had never seen a countenance so exquisitely lovely. The fond brother lingered long near the inanimate semblance of one so beloved. A hope that she, also, might become a disciple of JESUS enlivened his heart, and he breathed a prayer to that effect ere he quitted the chapel. He had not the transport of knowing that this prayer, when first uttered in his father's cottage, had been graciously heard and answered, and that the halo of glory placed over her

portrait here, was more than realized in her final state of eternal life, as a meek lamb of the fold, called at the eleventh hour, indeed, but, nevertheless, admitted to share all the blessedness of those who had borne the burden and heat of the day.

Mr. Williams, who knew that this interesting young creature was no more, rejoiced to think it was unknown to his dear son, when he observed the emotion he displayed as he gazed on the semblance of one so dear. Nor did his anxiety cease until they had left Florence far behind them, as they journeyed by easy stages towards the shores of highly-favoured England.



CHAPTER XXII.

CONCLUSION.

RABBI DAVID had secretly determined to make, ere he quitted Italy for ever, some inquiry respecting Elnathan, but he did not at that time venture to breathe a hint of his design, even to his wife. He had no desire to recall or pardon the son, now considered as dead to his family, but generously wished to convey to him privately the means of temporal subsistence.

When, however, he received Mr. Williams' letter, he dismissed from his mind all intention of seeking his son a generous wish to save him from pecuniary distress having alone originated that desire. As a devout Jew, the relative tie was severed for ever, and, therefore, he declined any reply or intercourse. Josephine, equally devoted in her faith, approved his conduct when it was made known to her, and from that period they considered Josiah their only child. Their mistaken piety evinced itself even in the inscriptions placed on the tombs of Eliphalette and Leovina. To save their remains from

ignominy, they had concealed the apostasy of the one and the suicide of the other. To compound with their consciences for this deception they placed beneath the name, age, and date of each an addition, which was well understood by the few who were cognizant of the truth, while to the common observer it merely appeared a brief, but touching memorial of the dead. On their daughter's tomb were the words—

ALAS!

ELIPHALETTE!—

EARLY LOST!

On that of Leovina, after mentioning her devoted attachment to their child, was inscribed—

UNITED

IN LIFE AND DEATH :

IN TIME AND ETERNITY!

When Josiah was first made acquainted with the truth respecting Elnathan (which was not till he had left Florence), and the death of his sister and her nurse, his anguish was unspeakable, and fears were entertained for his reason. But though excessive and violent, his grief was not lasting, and on his recovery he was permitted to return to his father's new house, where no vestige remained to remind him of the past. Under Rabbi Caleb he completed his studies, and the society of his mother and sisters soothed and restored his wounded mind, yet in secret he frequently mourned the loss of his brother, whose memory he continued to cherish with unabated tenderness.

According to Jewish custom among the Polish brethren, many overtures were made to her father for the hand of Miriam, as soon as her disengaged state was known. Rabbi Joseph, however, declined accepting any proposal

until the arrival of his daughter from Italy. Her choice, he declared, should direct his own, as an advantageous settlement was, in his view, secondary to the permanent happiness of a child deserving his fondest love, and endowed with a prudence beyond her years. At her own desire Miriam remained at Leghorn, until Rabbi David, at the appointed period, came with all his household to settle finally in England. In a few months after Josiah was united to his gentle bride, and on the same day Miriam bestowed her hand on a young Polish Jew, eminent for qualities and accomplishments nearly resembling her own.

Five years after the marriage of his son, Rabbi David again received a letter from Mr. Williams. On this occasion the writer neither requested nor required a reply. It was dated from Nice, and briefly mentioned the recent death of Elnathan in that city, where he had been passing the last few months. Mr. Williams added, that his death was triumphant, and *his* only consolation arose from the hope of soon following a youth, whose exemplary life and enviable departure deepened the sorrow of survivors, while it also administered balm to their wounded hearts. This letter was accompanied by one addressed to his family by Elnathan, and dated three days before his demise. It was full of Christian arguments and persuasions, and concluded in elevated strains of filial love and duty.


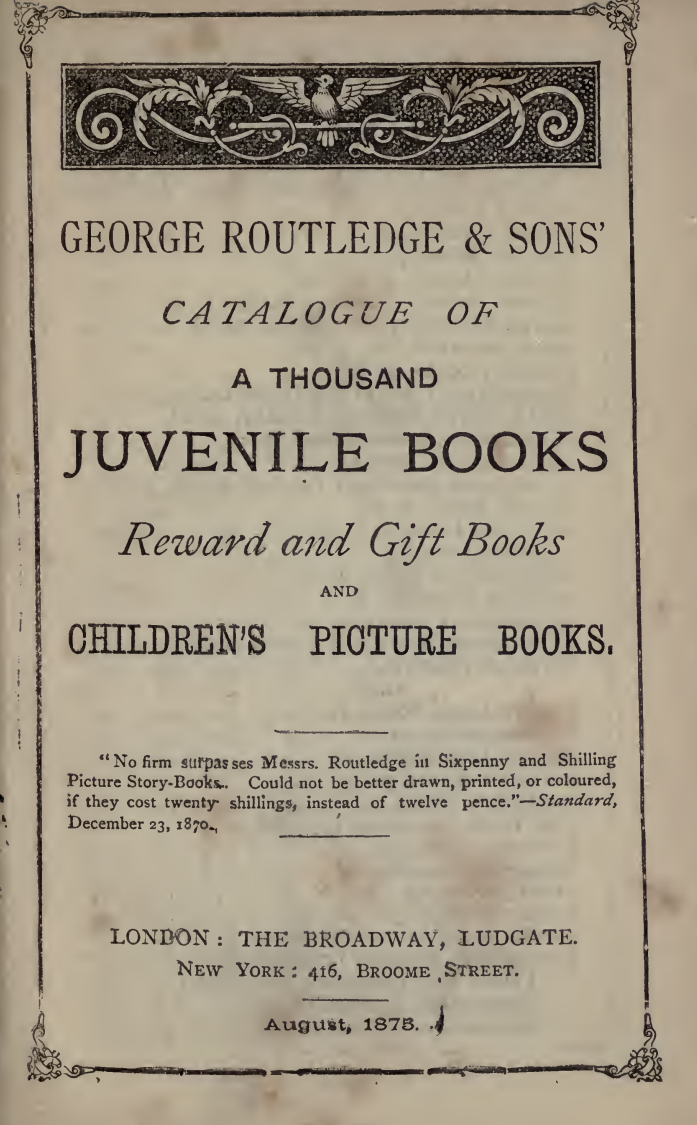
These papers Rabbi David concealed from every one but Simeon; at whose disposal he placed them. The last effort of the departed was thus rendered nugatory to those for whom it was intended; but Simeon carefully preserved the interesting document, and its final effect will be known only at the last day, when many a faithful attempt to spread the great REDEEMER'S name apparently unblest by success here, will, at that great and momentous period, have its gracious accomplishment developed before an assembled world.

Christian Reader! faint not in the toilsome race, though

your labours of love appear to be without fruit. Persevere in the way of the LORD, till called to enter into HIS joy.

The last day alone will unfold the event. Onward, onward ! sow in hope that you may reap in joy.

THE END.



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